CHICAGO LECTURES
AND
DISSERTATION

BY

DR MAHANAMBRATA BRAHMACHARI

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Sri Mahanambrata Cultural & Welfare Trust

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Dedicated to :

MY LORD

SRI SRI PRABHU JAGADBANDHU SUNDAR

THE NEW INCARNATION OF THE HIGHEST BEING, THE NEW WORLD TEACHER AND THE GREATEST SAVIOUR, WHO HAS COME DOWN TO THIS WORLD OF MORTALS IN ORDER TO ABSOLVE THE SINNERS OF ALL THEIR SINS AND TO ESTABLISH A KINGDOM OF LOVE AND FRATERNITY, THIS HUMBLE TRIBUTE IS PAID BY ONE OF HIS HUMBLEST FOLLOWERS WITH THE MOST CORDIAL LOVE AND DEVOTION.

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PUBLISHERS' NOTE

Chicago Lectures, Lectures delivered by Srimad Mahanambrata Brahmachari in the World Fellowship of Faiths Convention held at Chicago in 1933 are, indeed, a splendid landmark in his life-history. After his passing the M.A. Examination in Sanskrit from the University of Calcutta in 1930 with first class first position and immediately after his appearing again in M.A. Examination in philosophy in 1932 (passed with distinction), Mahanambrataji was sent overseas, upon invitation, by his Gurudev Sripad Mahendraji, as representative of Mahanam Sampradaya, Faridpur, Sri Angan, to throw light upon the Path of Love, Devotion and Fraternity, as propounded by the New World Saviour— LORD JAGADBANDHU SUNDAR.

Never before, did Mahanambrataji open his mouth in any debating, meeting or any conference. He was, so to speak, a mute (mook in Bengali). By the unbounded grace of Lord Jagadbandhu, the mute was converted into an orator (bāchāl) on the world platform. The World Fellowship of Faiths announced :

"Recently a very picturesque (for monastic dress) quite unusual and very significant young monk from India travelled 15,000 miles to address the World Fellowship of Faiths. ....He delivered a very masterful and unusual address at a great meeting of our World Fellowship of Faiths on October 2, 1933....."

Three more such lectures were delivered by Mahanambrataji in the World Fellowship of Faiths Convention. These four lectures were recorded in condensed form in the 'Proceedings of the Conference' book. These much shortened lectures, as recorded, are presented in the **Part-I** of this book.

The World Fellowship of Faiths authorities, particularly its General Executive Mr. Charles F. Weller, were so enamoured of this 'Little Lecturer' that they took initiative in converting his short-term delegation visa into a student visa and got him admitted into the University of Chicago as a student there. They took the opportunity to appoint him as Inter-Cultural Secretary of the International Fellowship Movement and arranged for his goodwill lecture tours to different parts of America. Later in 1936 he was sent to London to take part in the 3rd International World Fellowship Assembly.

Mr. Charles F. Weller, in his letter to a Brahmachari of Mahanam Sampradaya, Sri Angan, gratefully acknowledged :

"..... In 63 of our leading cities, he delivered 354 addresses. He lectured in scores of high schools and social and civic clubs. Personally hearing a number of these

addresses, I was moved to fraternal enthusiasm by his rare combination of wisdom and wit, with quiet modest self-assurance, large human friendliness and notably informing and inspiring oratory."

Unfortunately, none of these orations has any record. And we are deprived of the benefits from them.

Anyway, after returning to Chicago from his London tour, Brahmachariji completed his studies at Chicago University and received Ph.D. in philosophy from that institution in 1937.

Prof. Charles W. Morris, Deptt. of Philosophy, under whom Srimad Mahanambrata Brahmachari worked as a student and obtained Ph.D. remarked:

"Dr. Brahmachari possessed the personal and cultural equipment for a significant interpenetration of the philosophical and cultural activities of the East and West. In his work for the Doctorate which the University conferred upon him he showed his effectiveness as a scholar. .....I hope very much that he will find himself in a position in which he can make effective use of his abilities and resources."

The fond hope of Mahanambrataji's professor we see amply fulfilled in his writings of religious books, such as Bhagabat, Geetadhyan, Chandichinta, Gourkatha, Uddhab Sandesh, Manab Dharma, Sri Krishner Sesh Upadesh etc.

A summary of the Dissertation submitted for the Doctorate forms **Part II** of the book. In this Second Revised Edition fuller details of the Chapter on **Theology** and a new Chapter on **Ethics** have been incorporated, as desired by Dr. Brahmachariji. If the reader feels interested to know more, he is cordially invited to go through the book 'Vaisnava Vedanta' (its second edition recently published by our Trust) which is the original full-length **Dissertation** submitted to the University of Chicago.

At the end of this book, we include a few appreciations from eminent persons and distinguished men of letters of America, indicative of the loving remembrance and deep appreciation of the friendship, messages of goodwill and learning of **Mahanambrata Brahmachariji.**

We are happy to publish the revised edition of the book on the holy eve of the 91st Birth Anniversary of Dr. Mahanambrata Brahmachari on the 25th December, 1995.

Nandagopal Saha
Secretary
Sri Mahanambrata Cultural
&
Welfare Trust

FOREWORD

"May He who is One without Second,
Who is beyond all distinctions of Colour, Caste and Creed,
Who knowing all our needs, meets them with
His manifold powers
May He who is in the Beginning, in the
Middle and in the End,
May He unite us in fellowship, and understanding."
"RIGVEDA"

The Second "Parliament of Religions" was held in 1933 at Chicago during its Second 'World-Fair.' The session opened on June 18, 1933 and the keynote address at the opening of the session was delivered by His Royal Highness, The Maharaja of Gawkwad of Baroda. Sir Sayaji Rao III, G. C. S. I, C. B. I. E., L. L, D. who was also the 'International President' of the "World Fellowship of Faiths", an International Organisation of all the religious faiths in the world.

Prior to this session of the Parliament of Religions in June 1933, representatives from all the faiths, races and countries of our world had come together to seek for a common spiritual solution to the various pressing human problems which were impeding the progress of mankind.

The first "Parliament of Religions" which took place in 1893, also in Chicago in the United States of America, frankly speaking, did not try to seek a common platform and a common solution and integration of all the practising Religions of our world, but in fact was some sort of a competitive parade of various religions rivalling against each other. Representatives from several of our principal religions claimed and declared that his own religion is the best in the world and none other is any real good!

But this Second Parliament of Religions held in 1933, not only had more representatives from all the corners of the Globe, but also broke a new ground by completely turning away from the previous one. Instead of a challenge-bout to prove which religion

is the best, this Second Parliament of Religions required all the representatives to manifest the powers and visions of their respective religions to show as to how they would really help to lift the burdens oppressing the entire human race of this world. This sort of approach to reach an understanding and an international step towards integrated approach of all the religions of this world were never tried before.

In all, 190 spokesmen from all faiths, who had gathered in the Second Parliament of Religions being held at Chicago in 1933 met and discussed and deliberated seriously to arrive at an integrated approach to solve the problems. In all, 83 meetings were held and 242 lectures were delivered by the assembled distinguished scholars.

India was represented by many learned and distinguished scholars. Amongst them—perhaps amongst all the assembled world faith representatives—*Mahanambrata Brahmachari* was the youngest. He represented the **"Neo-Vaisnavite"** School of Bengal, India, and particularly the **Mahanam Sampradaya**, an almost unknown entity at that time.

Today, when one contemplates over it, one wonders how such an unknown small **Neo-Vaisnava** School ever got the invitation to represent them at the Second Parliament of Religions. Indian readers of this book perhaps would be happy and proud to learn that *Brahmachariji* was the Second Bengali after *Swami Vivekananda* who held high the Universal-Brotherhood approach, always taught and practised by the **Sanatan-Dharma** of India, labelled as **Hinduism** today.

The Second Parliament of Religions at Chicago therefore really turned out to be a **World-Fellowship of Faiths** and tackled the basic fields of human consciousness and conviction and evoked the spiritual forces which determine the outward practical activities of individuals, races and nations.

Today one does not have doubts that though apparently religions are several, yet all of them have the same basic aims and purposes. They actually differ in their individual approaches in the solutions

of the problems facing mankind. This was not so easy to appreciate in 1933. Obviously the seeds of Universal Brotherhood were sown in that World Fellowship of Faiths and one of the greatest contributions to achieve and arrive at such an approach undoubtedly was that of *Brahmachariji.*

Swami Viveknanda in 1893 had sown the seeds of **Vedantism** in the soils of Western Civilisation. The seeds of **Premadharma** were sown by *Brahmachariji* and today we are seeing the results of his efforts.

In the World Fellowship of Faiths everyone announced this identity of aim and also recognised that the apparent irreconcilable differences of methods to achieve this should be discovered. It was agreed that we should then insist that in such movements if we differ in our approach we must do that with a complete understanding of fellowship and strong belief in **Universal Love.**

Brahmachariji's epoch-making address in that Second Parliament of Religions even today guides us towards achieving a fuller realisation of the world-wide human unity and the path to be followed for practising actual Brotherhood, where distinctions of caste, race, creeds and colour of the skin do not come into play and separate individually or one nation from another.

The question naturally would be raised and perhaps many brows would lift—if the simple truth as told by *Mahanambrata Brahmachari*in 1933 is repeated today for the benefits of readers.

Perhaps it is not fully understood or appreciated by many of us that without a Philosophy of Religion—any true religion cannot sustain itself. It cannot be called a Dynamic Force any more if its Philosophy is not based on **Truth** and actual **Realisation of Consciousness.** *Brahmachariji* has explained and expounded lucidly the Philosophy on which **"Vaisnava Vedanta"** is based.

All the Vedantists of India, Sankaracharya, Ramanuja, Ballavacharya and many other such Masters and their illustrious disciples inherited the fundamental doctrine of their philosophies

from the same revealed scriptures generally known as the **Upanisad.**

The validity of doctrines were never questioned or criticised. Basically the doctrine is that the ultimate reality underlying the universe is consciousness. And this consciousness or **Chaitanya** is the *Absolute* (the Brahma) or the *Self* (the **Atman**).

Sri Jiva Goswami was the first amongst the Vedantists who set himself to the task of finding out the nature of consciousness and its *Power.*

The approach of Sri Jiva to the nature of the primary power of consciousness is to embrace the Infinite. Only by loving the whole,—loving the Infinite, knowing the Infinite, and enjoying the Infinite are identical with loving *God.* Hence the unity of consciousness finds its genuine manifestation in the love of "**All**", that is, in the love of *God.*

Brahmachariji clearly expounded that essence of consciousness is love and when this love is for the Infinite and for *God* alone, only then **Real Prema** is achieved.

The curious and learned readers would find for themselves how beautifully and with such apparent ease the highest and the most alluding **Tattwas** (Ontologies) have been explained in such a lucid manner by *Mahanambrata Brahmachari* in his Chicago Addresses before the Second Parliament of Faiths and has told us the news of the arrival of the **New World Saviour.**

Opportunity is now taken to say a few additional words about that august young Monk (now a Saint over ninety years) Mahanambrata Brahmachariji of Bengal's Neo Vaisnavite School's Mahanam Sampradaya.

At a very young age he left his home and became a Sannyashi. He completed his schooling from Faridpur and secured First Class First position in the Master of Arts examination in Sanskrit of University of Calcutta and later also obtained the M. A. Degree in philosophy from the same University. He attended Universities and Colleges in his white garb of a Vaisnavite Sannyashi and when

he was in the United States of America, he always wore home-spun Khaddar Dhoti and Angavastra and had duly explained before the curious ones there that this is a symbol of protest against the British Imperialism in India—to which country he proudly belongs.

The misconception the Westerners had about the **Ahimsa** or the *Non-Violence* movement initiated by Mahatma Gandhi was removed by this young Monk of India and he threw an entirely NEW LIGHT on what actually this *Non-Violence* movement of Mahatma Gandhi is. In many of his discourses he propounded that **Non-Violence** is actually the worship of the **"Sat"** or *All Life* of the **Sat-Chit** and **Anandam**. "Be non-violent" actually means that one must act in such a way that the needs of *Life* all around are satisfied. To work for Human Life is to work for the whole *World of Life.* This is Non-violence.

It was Mahanambrata Brahmachari who made it clear in the minds of the Americans that Mahatma Gandhi devoted his life for the furtherance of the best of Life interest of others and by example and precept he was trying to induce the whole world to act in the same way, It was for the good of sinners that Lord Jesus Christ embraced the Cross. For the good of *Humanity* of the whole world Mahatma Gandhi was starving for days together with smiling face. Only by loving God we cannot hurt anyone and then achieve the Universal Brotherhood as the world becomes our own country. In a nutshell that is the essence of Mahatma Gandhi's **Ahimsha** or Non-Violence movement. Perhaps no one before Mahanambrata expounded Mahatma's philosophy to the Western world in this fashion.

After the Second Parliament of Religions was over, Mahanambrata joined the University of Chicago, one of the premier Universities of the U. S. A. and obtained his *Doctorate* in Philosophy from there and his Discourses and Thesis were printed by the USA's premier University. Brahmachariji was also elected as the International Secretary of the World Fellowship of Faiths and he was invited to deliver lectures in practically all the States of USA, and for one year he went from cities to cities throughout the USA from the East coast to the West coast and

back delivering lectures on Hinduism, Non-Violence, Tagore's Philosophy and preached **Prema-Bhakti.** He also was invited to Great Britain and delivered lectures there. We are proud that we have now the privilege to print a few of his lectures that he delivered and the dissertations that he wrote in the U. S. A.

To day after a lapse of over six decades, we have the proud privilege not only of re-printing this great 1933 Chicago Addresses, but also the *Philosophy of Sri Jiva Goswami* and the **Vaisnava Vedanta of The Bengal School** as was written by *Bramhachariji* which were published in 1937 by the "Institute of Oriental Studies for the Study of Human Relations", Chicago, Illinois, U. S. A.

In the Mahabharata, Yudhisthir had told us about one simple truth—**"Kal Paripakka"**—Unless the time is ripe—nothing really happens.

That the Age of **Kali** is almost over and **Mahauddharan Lila** as propounded by the New World Saviour *Lord Sri Sri Jagadbandhu Sundar* has really begun—our endeavour to publish **Today** the guiding messages from the lips of Brahmachariji —is proof enough.

It is earnestly hoped that by being able to publish *Mahanambrata Brahmachariji's* messages given in 1933, we shall now be able to understand how the seeds once sown by him in the soil of America have developed today into the World encompassing Krishna-Consciousness movement.

—JAI MAHA UDDHARAN
—JAI JAGADBANDHU HARI

A NEW WORLD SAVIOUR'S MESSAGE

This Message was originally ushered to the world by Lord Jagadbandhu Hari who is believed by the Mahanama Sampradaya to be the New Incarnation of the Loving Lord Sri Hari and the Greatest World-Teacher whose advent is being proclaimed in chorus by various sects of Hindus, Mahamedans, Buddhists and Christians alike. The Lord appeard in the year 1871 A. D. in the month of May (1278 B. S. 17th Baisakh) in Bengal, India, and declared that He had come to deliver the creation from all troubles and sins. The Lord has said: "With my advent all the saints and great men have come down to the world. I am the centre of all". He further says: "I shall establish the order of true religion in four continents alike at the same time". "All creatures are mine and I also, do belong to all. So go ye and make all in the world your own". "Show kindness and compassion and do good to all creatures. Make a free gift of religion to all. Show forgiveness and compassion to all. Go and give salvation to all. Initiation in the hallowed name of Hari is the sure means of attaining salvation (i.e. deliverance from all agonies and sufferings). This is the secret of salvation. This is the secret of eternal good done to others".

For thirty years the Saviour went from door to door asking the people to chant the name of Hari, exhorting them to love God and His creatures without any distinction of caste and creed. Then in the year 1902 A.D. (1309 B. S.) the Lord closetted Himself within the four corners of a small cottage without coming out into the gaze of the public and observed perfect silence for about seventeen years.

During that period historic changes occurred in the world of religions and the Mahanama Sampradaya sincerely believes that it was due to the desire of this World Saviour that ideas began to grow up in the minds of great thinkers to meet upon a platform of perfect synthesis of religions and the Parliament of World Religions is only one of many things which are sure to follow to fulfil the prophecy and the Mission of the Great Saviour. That the kingdom of God will very soon be established on this earth

is a stern fact of reality to them and they believe that the New Messiah Jagadbandhu Hari has come to establish that.

It was Sripad Mahendrajee who caught this message of the Lord and getting a glimpse both of the Lord and His Greatest Lila namely that of "Universal Emancipation" ran up to Sri Sri Dham Sri-Angana, Faridpur, from Brindabana, where he had gone as a mendicant, having renounced the world at the age of twenty in quest of Lord Krishna (First Incarnation of Hari), a Personal God of Love, and a necessity of life for a Vaishnava like Sripad Mahendrajee. At Sri-Angana, Faridpur, he began to meditate upon the Lila (Manifest acts) of the New Incarnation and to lead the life of an Ashramite Brahmachari and had to pass through all the ordeals of the life of a Hindu mystic.

After a few years the Lord Jagadbandhu Hari revealed in full His hidden divinity and charged Sripad Mahendrajee with a mission to organise a band of selfless young Brahmacharies and begin moving on from place to place with the 'Great Name' (Mahanama) of the Lord, in order to fight and drive out the destructive agencies of *Kaliyuga* or the dark age. About fifty Sannyasins joined the movement and the efforts of all the Sadhus were directed towards amelioration of the helpless condition of sinners. Many who rallied round this Sampradaya and took shelter under the great banner of the Lord's holy name, looked eye to eye with the Lord and in course of time the Sampradaya extended its scope of activities in other provinces of India as well. This is the Mahanama Mission. Having organised his band of workers, Sripad Mahendrajee began preaching the New Gospel of the Lord (i.e. Mahanama Mahauddharanism) which formulated the creed of love and universal brotherhood.

While thus Sripad Mahendrajee was busy with his mission work, the Lord assumed the appearance of a dead man, though inwardly full of intelligence and bliss, on 17th September 1921 A.D. (1328 B. S. 1st Aswin). It was Sripad Mahendrajee who diagnosed the same condition of the Lord as only a unique stage in the life of the Lord; a metamorphic condition for a higher culmination of the realisation of Mahabhava (a sublimated condition of Divine Love); and giving up his itinerant preaching, started his Great Sacrifice of the hallowed name of the Lord in the Sri Sri Dham

Sri Angan at Faridpur on 18th October, 1921 A. D. (2nd Kartik 1328 B. S.) or Sri Haripurusabda 51. This Sacrifice is known as the Mahanama Yajna, the main function of which, celebrated in this Sacrifice, is the incessant and unintermittent recital of the name of the Great Lord in accompaniment to the music of *Khola* and *Karatāla* (a kind of drum and cymbal). Now this Sacrifice is inspired by vow taken by Sripad Mahendrajee that consistent with the saying of the Lord, He will have to rise up and awake through the mysterious influence of Mahanama and will complete the final synthesis of all religions and save the world from going asunder under the influence of *Maha Pralaya* (the Dissolution of the Universe).

The Lord Jagadbandhu Hari in His great trance or Mahāsamādhi is lying in the form of a skeleton and though outwardly there is nothing to attract or impress anybody, still thousands and thousands of the Lord's followers come and worship the same as the Living Incarnation, and the inmates of the Sri-Angana under the guidance of Sripad Mahendrajee perform daily seva or worship of the Lord in strict Hindu manners, and a continuous vibration is being produced in the atmosphere and in ethereal spiritual regions through the incessant chanting of the Lord's name, viz :—

Hari Purusha Jagadbandhu Maha-Uddharana :
Charihasta Chandraputra Hakitapatana
(Prabhu Prabhu Prabhu Hey) (Ananta-nantamaya)
"CHANDRAPATA".

Sripad Mahendrajee received a note of invitation dated the fifth of June, 1933, from the World Fellowship of Faiths, Chicago, and deputed Bhagavata-Gangottari Sriman Mahanamabrata Brahmachari M.A. (in Sanskrit and Philosophy), Vice President of the Sampradaya to speak on their behalf. According to the custom of Hindu creed as established from time immemorial, Brahmachari Mahanamabrata has practised Brahmacharya and has lived a life of restraint of a Brahmachari as regards food ad mode of living.

Sripad Mahendrajee hoped that his Lord Jagadbandhu Hari will fulfil the noble mission of the World Fellowship of Faiths with His Infinite Mercy.

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PART I

CHICAGO LECTURES

DELIVERED IN THE WORLD FELLOWSHIP OF FAITHS CONVENTION HELD AT CHICAGO IN 1933.

Four Lectures by Srimad Mahanambrata Brahmachari M. A (in Sanskrit & Philosophy) Vice President of Sri Angan Monastery, Faridpur, Bengal, India, on being delegated by Sripad Mahendraji, Founder-President of the Mahanam Sampradaya, to represent in the World Fellowship of Faiths (the Second Parliament of Religions—renamed) at Chicago, in 1933.

These four lectures, considerably shortened, were preserved in a great book, Proceedings of the Conference, published by—Right Live Company, in New York, years ago. The Lectures, in the abridged form, are reproduced in the pages following.

PART I

CHICAGO LECTURES

DELIVERED IN THE WORLD FELLOWSHIP OF FAITHS CONVENTION HELD AT CHICAGO IN 1933.

ADDRESSING THE HOLY ASSEMBLY

Before "he delivered a very masterful and unusual address at a great meeting of our World's Fellowship of Faiths on October 2, 1933" (in the words of the World Fellowship of Faiths) Srimad Mahanambrata Brahmachari appeared in the World Forum, "dressed in a long white Swadeshi (home-spun) robe. Over this he wears a turban and prayer shawl (Nāmābali)-both of them yellow, with Sanskrit prayers of his monastery stamped upon them in red" (to quote again the world Fellowship of Faith).

In a truly charming Oriental fashion, Mahanambrataji then addressed the holy assembly, as follows—

My beloved sisters and brothers of America:

One young monk of the remotest corner of India stands before you to express his heart-felt gratitude and thankfulness to the noble souls whose love of truth first dreamed this World-Fellowship and then realised it.

I thank you in the name of my Guru, Sripad Mahendrajee, the Founder President of Mahanama Sampradaya.

I thank you in the name of Mahatma Gandhi, the living emblem of truth and non-violence.

I thank you in the name of Dr. Annie Besant, the pure soul of true illumination and theosophic culture.

I thank you in the name of all Hindus, whose religion embraces all and knows no exclusion.

I am proud to stand on the platform where stood Swami Vivekananda, forty years ago, who by the plough of his towering personality and eloquence tilled the soil of materialism to sow the seed of Vedantic Spirituality.

I am proud to belong to the same order with Baba-Premananda Bharati who preached the religion of love and established the Sri Krishna-Society in this land.

I am proud to belong to the same nationality with Mahatma Gandhiji, the forerunner of Peace and Brotherhood, who for the good of all humanity is embracing all sorts of suffering with a smiling face.

I am proud to belong to the religion, whose ancient sages have seen God face to face and amongst whom the Supreme Being incarnated Himself as Sri Krishna and Lord Gouranga, to teach universal toleration.

I am proud to be an humble follower of the New World Teacher, who has made a proclamation, unheard-of, of His Glorious mission thus: "I will establish a Kingdom of love equally over the four continents and then only you shall call me Jagad-bandhu—the Friend of the Universe."

WORLD FELLOWSHIP OF FAITHS
LECTURES AT CHICAGO

First Lecture: "Ahimsa" or Non-Violence

Just as an acorn has the whole oak tree in potency dwelling within it, man has the whole universe within himself. So if we dive deep into ourselves and explore out our consciousness, we can find out the mysteries of the universe. In the pursuit of knowledge we seek to grasp infinite reason in our emotional activity, we strive to realise fullest joy; in our will to live, we wish to secure fulness of existence. We have a glimpse of the Infinite through these functions. Why? Because the Infinite Soul—*Hari Purusha* or *Purushottama* as we call it—is All-existence, All-knowledge, All-joy. He is '*Sat*'—the principle of Eternal life; '*Chit*'—the principle of real Knowledge: and '*Ananda*'—the principle of True Bliss. Lord Gouranga preached that you can realise the Infinite if you take your functions back to the plane of infinity. Place all your thinking, feeling, willing at His disposal and for His service, then and then only you will have fullest realisation of yourself. This is the path of "*Bhakti*" or Devoition. It has three aspects—the worship of life, knowledge and Bliss. Of these three phases 'Non-Violence' is the worship of '*Sat*' or All-life. 'To be non-violent' is the first article of faith in the doctrine of *Bhakti*. This means that you must act in such a way that the needs of life are satisfied all around the work for the whole world of life. This is Non-violence.

It requires you to live and make others live a full life. The idea of a bond-man can never be tolerated by a true lover of freedom. The true devotee, therefore, in his pursuit of self-freedom, will unfailingly seek the spiritual liberation of his fellow-beings. This all-round benevolence—universal freedom or "*Uddharana*" as we call it—is the positive side of *Ahimsa* or Non-violence. Its negative side is absolute harmlessness. To work for life, the worker must avoid everything that will kill, or injure, any form of life. A true devotee cannot do mischief or think mischief or speak such

words as will injure others in any way. His thought and speech breathe always a spirit of universal comradeship. He feels for the whole world as a phase of his own life. This is Non-violence.

Mahatma Gandhi has devoted himself to the furtherance of the best life-interest of others and by example and precept he is trying to induce the whole world to act in the same way. To live for others, for the Universe, for All-life, is the true life. Self-centred life is a vain delusion. To strike at any part of the one whole is to strike at a vital part of the All-life. A wrong done to another recoils upon the wrong-doer. To enrich oneself, to ennoble oneself, one must strive to live for one's neighbours—and the neighbourhood of man is ultimately the whole universe of life.

Now, how to cultivate this universal love ? You cannot love the universe unless you love the universal. If you go on loving particulars one after another for an indefinite length of time, you will not be able to love the world as a whole. So, to be non-violent, to be philanthropic, what you are to do is to arrive at the centre ; so says our Lord. The centre is the Supreme God Himself! We call him *'Hari'*. This word means that the One, like a Great Magnet, attracts the whole universe towards Himself. He is the sum-total of all. He is the one unity of life, in which we are millions of small units. If we love the sum-total, we shall be able to love everything. With the love of God will come to us the love of everyone in the Universe.

To the vast majority of mankind the body is everything, bodily enjoyment is the *alpha* and *omega* of life. This is due to ignorance—the identification of ourselves with the body, which is only an encasement of our real being. When we realise that we are the Spirits—the sons of immortal Bliss, and not slaves of matter, we can easily sacrifice life for the world. When we know that the death of this physical encasement is inevitable, we can make the highest use of it by holding it at the service of all beings. Behold! for the good of the world at large Lord Nityananda embraced the sinner who caused his bloodshed and then He turned the sinner into a saint. It was for the good of sinners that Jesus Christ embraced the cross. For the good of humanity Mahatma Gandhi is starving for days together with a smiling face.

When we think ourselves disconnected from the universe, we become selfish and our love becomes particularised and narrowed. But when our heart is purified and filled to the brim with the divine nectar of love, we find Him in everything. Men are then seen not as men but as the manifestations of God; animals are seen not as animals but as manifestations of God; even the tiger is not seen as a tiger but a manifestation of God. Then and then only we cannot hurt any one; we become non-violent. Then all created beings become our family; the whole world becomes our country. The whole of nature becomes our church, the mother earth its floor and the high vault of heaven its roof. It is here where Non-Violence culminates. It is here where stood Lord Nityananda, the Great Deliverer; Jesus Christ, the real Saviour; Mahatma Gandhi, the true lover of humanity.

Now, how to attain this intense love towards the Supreme Being, which is the true source of real life? Lord Gouranga preached that this Universe is the manifestation of Absolute Love. It is a rush from One to Manifoldness. When in the Universal consciousness arose the thought current, "I am One—I wish to be Many," He manifested Himself in two aspects; first the Name—the World; then the Form—the World. This sensible universe is the Form and behind this stands the Eternal Word—"*Hari*," which is the matrix of all ideas and forms. So we can reach Him only through the medium of the Great Sound manifestation—the hallowed Name. When frequently repeated the vibrations purify the atmosphere, illuminate the mind and fill in and out with the ecstasy of Bliss. Lord Gouranga preached this infinite potency of the Name of *Hari*. Shout "*Hari Hari*" or "*Haribole*" (say Hari) and the vibration will thrill through all hearers and change them into pious devotees. Chant the hallowed Name day and night and be Non-Violent in thought, word and deed. This is the sum and substance of the holy teachings of Lord Gouranga, the Incarnation of Love, who came down on the holy soil of Bengal some four hundred and fifty years ago. Divine Love assumed body and dwelt with us.

In conclusion, I give you a new message of hope that the time

is high. The dark age is ended. The golden age has already dawned. The New Incarnation of Love has come down on this land of mortals to wipe away all tears from your eyes. There shall be no more poverty, no more sorrow, no more crying, no more craving. The holy city—the new Jerusalem—will soon re-appear on earth, which is prepared as a bride for her long looked-for eternal Lover—the Supreme Being—"Hari Purusha Jagad-Bandhu", the New Incarnation of Gouranga Mahaprabhu. Let us all pray:

Oh my beloved Lord! The different paths which we through different tendencies, have taken, let them all lead us to Thy Lotus Feet, just as all different streams, having their sources in different places, all mingle their waters in the sea.

May the Blessings of my Beloved Lord be showered upon you all.

Second Lecture: Mahatma Gandhi and Universal Brotherhood

The title might better be Mahatma Gandhi or Universal Brotherhood, for the twain are one. Here is a man who is identical with the ideal, for he has sacrificed his life for the good of humanity. Such a man becomes a Mahatma, a world-mover, for whom the little self is dead. "Mahatma", literally, means "Great Soul", "*Maha*" means Great. "*Atma*" is Soul, and Soul is the inner man.

The human being is composed first of the external covering, secondly of the mind-body which consists of intellect and egoism, and finally of the Soul, the real self of man. Picture this Self as one who is being driven in the chariot of the body by the charioteer of intellect. The mind is the reins and the senses are the horses.

They tell us that the Universe, in which we are such minute particles, has evolved from one eternal, pure Being. We call this Great Intelligence, "*Hari Purusha*". Individual souls are but parts of this Universal and Absolute Soul. But no sooner has the Spirit come forth from its Divine Abode than it finds itself bound by matter. It thinks of itself as matter. In our outer consciousness we have forgotten what we are. In our inner consciousness there dwells the memory of that abode of Absolute Love, which we call '*Goloka*'—the eternal home of *Hari-Purusha*. So when we try to find happiness through the pursuit of worldly objects, we are really trying to find that Absolute Bliss. But alas, poor fellows, we find it not! Material objects cannot give us that happiness because material objects are in themselves short-lived and changeable. The endless Bliss for which we seek, cannot come out of matter. Science has produced all the comforts and conveniences of life. People who cannot obtain these, think themselves miserable. But, poverty has not been removed by means of the plenty that Science has produced. Science has reduced the death rate at retail, but has increased the slaughter in war at wholesale. Why is this? It is because Science gives knowledge but not the wisdom to use that knowledge.

Wherein, then, is the true happiness to be found? The answer that my school of thought offers is that of "*Tyaga*", or Renunciation. Real happiness consists only in renunciation. Renounce, give up your hankering for the material. Give it all up! Direct your attention to that which is the foundation of all true happiness. What is it? It is '*PREMA*'. "Prema" is an untranslatable Sanskrit word. I call it "love" for lack of a better term. *Prema* is the spontaneous love of the human soul for the Great Universal One and for His Universe. It is for "Hari-Purusha", the Highest Being Himself. Try to remember that you are Krishna-dāsa, an eternal partner of that All-Sweet Life. It is in this that the greatness of the human soul consists. When you remember this you will find that each being on the face of Earth is your brother. So you can deify the world, convert it into Heaven, and then live in that Heaven.

Renounce the false world of illusion. Do not rely on external appearance. Know your children in spirit, not in flesh, and love them. Then you will find that there is no difference between your own children and the children of your neighbours. This is one of the meanings of renunciation, to renounce the world to which you are clinging—which is a false world, the creation of your own ignorance, of your own weakness. What does really exist is the manifestation of *Nityananda*—the God of Eternal Joy. The whole world is the playground of this Loving God—we are all players, brothers—children of the one Father. We play within one circle.

We forget what "maha" and "atma" really mean; we forget the greatness of our own souls. Not to know that the world is not real but only the playground of a Joyous Actor; not to know that if we simply hold ourselves in harmony with the Great Player we shall be forever happy—not to know this is our ignorance.

The petty differences that we find between one religion and another are merely foolish disputes about words. It is the difference of that which has brought about these great differences amongst us. But the fact remains, that we are all living in and through One Life. Seek within, and you will find this unity. "Hari" is the centre of the unity. He is the central Figure of Suddha-Sattwa"—of purity

and Love, radiating bliss in all directions, through every particle of the great Universe. To know Him is the purpose of your life; to realise Him is the nourishment of your life. With this realisation will vanish all struggle and jealousy, all evil from the world. Then the earth will become heaven. Instead of throwing bombshells of hatred, instead of projecting currents of jealousy and evil thought, instead of passing our whole life in the economic and political problems of the illusory world, let us take a stand upon the declaration that we are all brothers and sisters. Ye men, ye women, ye Hindus, ye Buddhists, ye Christians, ye Mahommedans—all living beings of the world—we are one! We are brothers. The whole universe with its myriads of suns and moons, and everything that can speak, will cry with one voice—"We are all brothers." From all the quarters of the globe, the echo will respond—"We are all brothers".

How beautiful then will be the world. Childish talk that breeds nothing but dissension, will disappear forever. We are all infinitesimal bubbles floating on the eternal ocean of life. Let us merge together under the vivifying heat of Absolute Love. Let us stir within us that Divine Fire of Love, Let us follow the leadership of the Mahatmas, Saints, and above all of Sri Gouranga Mahaprabhu, and make our lives sublime; our world a Heaven.

The world-purifying movement has already commenced. The day of the Great Deliverance has already dawned on the peaks of the mighty Himalayas. Those who have eyes can see. And I tell you that at no distant date you will find no such thing as a separate nation on the face of the earth—only brothers and sisters—the East and the West embracing each other on the smiling lap of the Mother Earth, and all of nature ascending in grateful love and praise, as sweet incense before the altar of the One Great Father of all—Jagad-Bandhu, literally Friend of the Universe, Sri Krishna and Sri Gouranga in One Personality.

Peace be unto you : amen.

Third Lecture: Lord Jagadbandhu —The Saviour

The poet Kipling writes: East is East and West is West and never the twain shall meet. Let us today deny that assertion and declare to the World: "East and West are relative terms. There is no East or West in the eyes of God! East is West and West is East. We must embrace each other."

Of my Great Lord "*Jagad Bandhu Hari*"— the Friend of the world—you know little or nothing, so I shall tell you something of the mysterious life He led and of the Universal Message He declared. He is not my "Guru", neither is He the founder of the Mission to which I belong. The name of my "Guru" is Sree Sripad Mahendrajee—the wisest man I have ever seen. From Mahendrajee I have received everything that I have,— if I have anything at all. It is from Mahendrajee that I received the message of the Lord Jagad-Bandhu. If Jagad-Bandhu is Guru of any one He is The Guru of all, or, as the term "Jagad-Bandhu" literally means, He is the Friend of All. He made no disciple, founded no mission. His mission, if any, is World Liberation.

Twice did I see Him—the Prince of Love and Joy, tall, well-built, of rosy complexion with a tinge of yellow, soft as cotton, bright as the sun, refreshing as the moon, transparent as a stream of clear water. He sat in profound silence, absorbed in an ocean of world thought—a Living Dream in flesh and blood, wrapped in the glory of Maha-uddharan or Universal Emancipation. He did not talk with me but His very look brought divine ambrosia to me—a tiny drop of which I still carry in the core of my heart. To-day is His birthday but the most curious thing to tell you is that He had no birth at all. To tell you honestly, we don't know whence He came or how He came. It was one early dawn of May in 1871. A well-known Brahmin scholar of Bengal, named Dinanatha Nyayaratna was performing his morning duties with his wife in the Sacred River Ganges, when they found the Divine Baby, floating on the rippling surface of the Ganges, shedding celestial lustre all around. Dinanatha took Him from the foamy

bosom of the River into his arms, looked at the two lotus-like eyes and handed Him over to his wife, Bama Devi, who was sitting at his left and casting wistful glances at the Divine Child. Thus came He, we don't know how. We also do not know what is His name. He has no name in the sense in which you and I have. He has composed a little verse or mantra in three lines which embodies the highly esoteric and mystical significance, not of the Vedas only but of all religions. We call the verse "Mahā-nāma", meaning Great or Holy Name. Every part of that "Mahā-nāma" is attributed to Him. For example, the first line of that mantra is "Hari-Purusha Jagad-Bandhu Mahā-uddhārana". You may call him "Hari-Purusha" or "Jagad-Bandhu", or only "Bandhu" or "Mahā-uddhārana", because He is identical with the whole "Mahā-nāma".

Now I intend to tell you something of His mysterious life. But His teaching is so interlocked with His life that I cannot describe the one without the other. He did not teach much. He did not make any disciples nor did He deliver any lectures. His life is a teaching to the world—His life is identical with His teaching.

The philosophy of human life propounded by Him is an entirely new exposition of the ancient Truth—the Truth which is the foundation, not of Hinduism or Christianity only, but of all the religions of the whole world. He believed that the true religion of the world is One and only One but the exoteric (outward) expressions of that One are many. When we shall discover this One in many and many in One, we shall establish a world religion. Here instead of entering into the intricacies of the argumentative part of His deep philosophy, I shall deal only with the most practical, useful and beautiful deductions that we have made out of His teachings.

His whole teaching may he summarised in two words: "Live" and "Love". Live like a Brahmachari and love Hari like a "Gopi". I shall explain these words.

This present time, He said, is a time of great change. It is the end of "Kali Yuga" (the Dark Age) and the dawn of a New Era, the Golden Age. We are now at the junction of the two. The old world with its old ideas and forms is ready to make way for a

new civilisation based on new conceptions, on a firmer and more accurate understanding of the eternal varieties of life. The problem is how to save the world from imminent destruction and to hasten the long-looked-for Golden Age.

Hari-Purusha will tell you : "Be Brahmachari and teach others to be Brahmachari". Now, what is Brahmacharya—or the act of being a Brahmachari ? "Brahma" means the Biggest, Widest, Greatest, All-pervading, All-embracing, "Charya," from the Sanskrit root "Char," means to dwell in. Therefore, the word means : Dwell in the All-embracing One. Think yourself One with the wide world. Believe that you, each man and woman, are an inseparable part of the entire world. Brahmacharyya is not a name to achieve certain ends ; instead it is both means and end. Our end is to develop consciousness of the world as an organised whole and the means is to keep yourself consciously One with the organised whole. Herein lies the peculiarity and beauty of the teaching. Do your daily duties, but do them not as your own work but as an inseparate part of the entire world's work. Make the whole world your family. It is in this way that you will raise yourself from your personal Karma and share the Karma of the world. This is the esoteric meaning of the Atonement at-one-ment in Christian theology. Let your selfish poor life be crucified and be born again as the Son of Virgin Nature and make the whole world your cradle ; this is Brahmacharya—to live a full life. Prabhu Jagad-Bandhu led a life of this Brahmachari. He was a model of piety and renunciation, an embodiment of universal love.

The other important aspect of His teaching is "Hari Nāma". This world, He taught, is the thought form of the Deity. The table before me is a thought form : the thing-in-itself existing here is the thought form or the idea of God, a partial aspect of which is being abstracted by our senses and reinterpreted as 'table' by our individual thoughts. So the entire universe is God's thought. So the only possible way to help the world is by constructive thought. How can we do that ? It is very easy to understand that thought forms can only be created by the minds of human beings. However powerful an electric dynamo may be, it will never think. So we must think. What should we think ? We must think the most high, the most pure kind of thought. What can that possibly

be? Nothing but the hallowed Name of the Lord. We call Him "Hari-Purusha". It is by the constant praying and chanting of that Name that we can create one universal constructive thought form for the good of the entire world.

Hari-Purusha appeared on this earth in 1871. This printed picture that I show you is from a photograph taken in 1890 when He was only a boy of nineteen years. He said: "My mission is to create a new world by my Spiritual Power". He entered a thatched cottage, or rather a cell, totally cut off from the objective side of the world. Strange to say, He did not admit even light and air into that small cottage. He did not utter a single word, blocked the little house on all sides, and passed seventeen years and eight months there. We don't know what he did. We don't dare to speculate as to the tremendous amount of spiritual force He was generating there in order to save the world from the accumulated destructive agencies which mankind developed throughout the whole Dark Age. Study the unexpected spiritual development which the world has made during the last thirty years and you will realise to a certain extent the Spiritual Force He was generating.

After seventeen years He came out to repeat again to our deaf ears the teachings which I have been trying humbly to explain. He said: "I am sending my Spiritual Force against the destructive forces—the destructive powers of the world. Karmas are falling upon me. I must bear them in my body. Because of that you will soon find my body quite lifeless. The only way you can help me is by ceaseless prayer which must be chanted in chorus, in rhythm and in tune". His insistence was on these three points; the prayer must be ceaseless, because if there be stoppage we are apt to disturb the easy and even flow of His spiritual thought current. He insisted on its being performed jointly, because He said that the mind of an ordinary average person is too feeble to fight alone the tremendous destructive forces. By concentrating a number of individual minds upon one purpose, their united power increases in geometrical progression. If one mind produces five units of power, two minds together produce not ten, but twenty-five units. He also insisted upon the prayer being chanted in rhythm and in tune. The world, he said, is vibrating at a particular rate, and

according to the law of periodicity, a single man can displace a mountain if he works harmoniously and constantly. This whole performance we term—in one word—"Maha-kirtan" —which also includes the conception that the prayer must be chanted in a spirit of love and faith.

As I have told you, He had no disciples. All these instructions He sent to humanity at large. A few missions were started to carry out His instructions. They are called "Bakchar Sampradaya", "Dome Sampradaya" and so on. But their prayers were by no means ceaseless. So the critical point of the life of Prabhu Jagad-Bandhu came on the 17th of September, 1921. We found His prediction fulfilled. The entire destructive power of the world came upon His body and it lay quite breathless. According to His previous instructions, the holy body was preserved in a casket of sandal wood and a band of young monks, called "Mahanama Sampradaya", headed by Sripad Mahendrajee, started the unique mission of constant prayer. From that particular moment in 1921 up to date, this ceaseless *Mahanama Kirtan* is still continuing in 1934.—thirteen years ceaseless prayer is going on around that body. That *Hari-Purusha* will come back in that very body is my personal belief; I do not insist on any one else believing it. But what I wish you to believe is this, that He has renounced everything for the good of the world and He is really *Jagad-Bandhu,* the Friend of the World. Though now unseen He is still toiling incessantly and arduously through the transmission of His Spiritual Power and thus incessant *Kirtan* will not stop until the great awakening comes and the whole world is reborn. You can imagine what a tremendous power is thus being generated day and night. Let us now and here seek to feel those world-purifying vibrations which the young Brahmacharis of Mahanama Mission in the Sri Angana Monastery, India, are broadcasting through both the physical and spiritual atmosphere of the world.

The whole world our family,
The sky our canopy, nature our bed,
Earth our world-mother, all beings brothers,
Hari-Purusha Jagad-Bandhu over our head.

Fourth Lecture : "Hari Purusha Jagad-Bandhu Maha-Uddharan"

I should like to explain to you some of the significance of the Mahānāma Mahāmantra, which is being ceaselessly chanted now as for thirteen years in the Sri-Angana Monastery. Never before in my life have I tried to explain the meaning of the Mahānāma in English. My knowledge of English is too meagre. Especially the last two lines, which are more deep and esoteric in their significance are by no means translatable. So I will try only the first line, which consists of three terms, *Hari-Purusha, Jagad-Bandhu and Mahāuddhāran.*

The language in which it is written is neither Sanskrit nor Bengali. Prabhu Jagad-Bandhu said that everything in the world has a *"Swarupa"* or Secret Name. A few booklets that he composed are perhaps written in that secret language. When we asked him how should we be able to interpret them, His reply was, "Read the grammar written by *Mahesha* or *Siva* and you will understand it". Now Sanskrit, we believe is one of the oldest languages of the world. But the term "Sanskrit" itself means "Revised". So we can surmise that there was another language before Sanskrit. In the *Vedas* we come across certain mantras, which cannot be interpreted by the rules of classical Sanskrit grammar; we call them *"Vedic Sanskrit"* or old Sanskrit. You have perhaps heard the name of Pānini, the great grammarian—perhaps the greatest of all the linguists and grammarians of the world. In order to understand this particular Mahānāma I studied the whole of Panini's grammar and to tell you honestly, I was able to find only in two places references indicating that there was another grammar written by *Siva* a long long time before Panini. After the first fourteen *Sutras* or aphorisms, on which is based the whole structure of Panini's grammar, Panini says clearly: *"Iti Mahaeswarani Sutrani"* (these are the aphorisms revealed through Siva), indicating thereby that these *Sutras* have been borrowed from the Grammar of *Siva.*

You have heard of the Mahabharata— the Great Indian Epic. It was compiled by Vyāsha. There we find certain passages, which can not be explained by the Grammar of Panini. We call them *"Vyasha-kuta"*, meaning the intricacies of Vyasha. It is said that one day Panini saw a statue of Vyasha near Benaras. He approached the statue and putting his hand on the belly of it said: "Alas, so many mistakes were there in this belly". A voice came down from the sky: "Panini, you are a child. You don't know that your grammar is like a little pool in comparison to the ocean written by *Siva* Himself."

But that grammar of *Siva*—which is called "Mahesha Vyakarana"—is not available any-where in the world, so far as we can learn. If then it is absolutely unattainable, wherein lies the significance of the Lord's teaching that you will understand it if you study grammar of *Siva* ? Let us try to find out the esoteric meaning of His assertion. *Siva,* you know, is the God of Destruction. What is meant is this,—that if you learn from *Siva* the technique of destruction— how to destroy the weeds of your garden—how to root out the misconception, misunderstanding, superstition from your mind—and can make your life pure, transparent as a mirror, then and then only you will realise the significance of my writing—the meaning of the Mahamantra—the Great Word—which was God and was with God in the begnning.

Everything in the world is threefold. One aspect higher, one lower, one intermediate. All the religions of the world have their Trinities. In Christian theology they have God the Father, God the Son and the Holy Ghost. In Vedantic mysticism we have *"Sat," "Chit,"* and *"Ananda."* In Theosophy they have *First Logos, Second Logos, Third Logos.* The Jewish Kabala has *Kether, Choema* and *Biana.* Egyptian occultism has *Isis, Horus* and *Osiris.* All mystics and occultists agree about the fundamentality of the secret number three. But this is again verbal or numerical similarity; until we really understand what these three entities mean, we cannot realise real similarity.

These three things are nothing but God, Man and Nature. In Sanskrit: *"Brahma"*, *"Jiva"* and *"Jagad"*. In the macrocosm they are God, Man and Nature; in the microcosm they are Soul, Mind and Body. In the Soul they are *"Sat,"* *"Chit"* and *"Ananda"* —Existence, Consciousness and Bliss. In the mind they are *"Jagrat"* *"Swapna"* and *"Susupti"*, self-consciousness, sub-consciousness and super-consciousness. In the etheric body they are *"Sahasrara"*, (pineal gland), *"Anahata"* (cardiac plexus) and *"Muladhara"* (sacral plexus); in the gross body they are head, heart and abdominal region. Throughout the entire cosmos these three things are repeating and repeating themselves; they constitute the fundamental pattern of the Universe. Teachers of all religions of the world agree about the existence of these three entities, but they differ about the mutual relation among them. To conceive this whole thing in symbol we may consider the entire universe as a gigantic triangle. There is perfect agreement about the fact that it has three angular points but there is difference of opinion about the respective position and dimension of the three sides. The three angles vary according to the position and magnitude of the arms. As the angle changes, the angle of vision changes and brings into existence different systems of metaphysics and theology in the world. When you find any teacher or philosopher trying to explain anything to you, know for certain that he is consciously or unconsciously trying to give you a certain kind of relation of these three things—God, Man and Nature. How do these three entities exist on friendly terms—is the problem of all problems. This is no time to tire you by bringing before you the merits and demerits of the different schools of philosophy, but I will tell you in one word, that no one had given adequate and satisfactory explanation of the problem. Only a few mystics know what the real truth is.

The dilemma is this: If you become too logical, you cannot explain the facts; if you explain the facts, you make your logic poor. For example, our classic Vedanta philosophy or the system of Sankaracharyya with which almost all of you are more or less familiar, is logical,—in truth it is too logical to explain the facts.

Sankara's conclusion is that God and man are identical and nature is illusion. But as a matter of fact, nature is not illusion. He did not explain nature, he explained it away. And if God and man are identical we find no place for theology—all prayers, churches, worships become absolutely meaningless. Buddha and also Kapila (the founder of the Sankhya system of Philosophy) explained the facts perfectly, but made the metaphysics poor. Their conclusion is that man and nature will explain everything—God is an unnecessary postulate. Zoroaster said that there are two Gods eternally quarrelling against each other. Natural science is too mechanical. It will tell you that everything can be explained by the laws of nature. God is unnecessary. Not even man exists as a separate spiritual entity. Human-will as such does not exist at all; it is nothing but the reaction of certain brain disturbances.

On all the teachers of the East, only Sri Gouranga and his followers who call themselves *Vaishnavas,* know the real truth. Of the whole western world, Plato, Plotinus and their true followers know, to some extent, what the Reality is. But the system of Plato was misunderstood by his disciple Aristotle—whose refutation of Platonism was based on his own inadequate conception of reality. Most of medieval theology and nearly all of German idealism are based on that Aristotelian logic, which does not find reality in the transcendental world but seeks it in and through the particulars.

I do not say that any of these solutions are absolutely wrong. They are all true— only partially true. This "Mahanama Mahamantra" gives you the whole truth.

First of all you have to learn to see the difference between "Unity" and "Oneness." I have billions of cells in my body. They are all conscious. I am the group- consciousness of all these cells. Here, "One" is realising itself in and through these many cells. But besides this One there is the Oneness, which is independent of the body, which stands here somewhere, as it were, outside the body, which can think and function apart from the body and control the whole body mechanism. As "Unity" I am the sum-total

of the body cells, but as "Oneness" I am independent of the body. I transcend this entire organism. As "Unity" I am determined, as "Oneness" I am a free agent.

As "Unity", the entire cosmic intelligence, which comprehends within it God, man and nature,—is Absolute or *Brahman* or *"Aum"* in one word. But the Oneness is independent of that One. It transcends the Absolute, it is beyond the Absolute. That Oneness is *"Hari"*—the first term in that Mahanama. *"Hari"* is beyond *Para-Brahma.* If you cannot realise it, please accept it intellectually at least for the time. So you find that the three things which we were trying to explain, namely, God, man and nature, do not form a triangle. To consider them as a triangle was the mistake of all mistakes. They form a cone and the crown—the apex of the cone is *Hari. Hari* is God of God, He is man of man, He is nature of nature. Conceive *"Hari"* as the self-consciousness of God and the entire universal consciousness as His sub-conciousness. So far with the macrocosm.

Coming down to the microcosm we find that those three things are soul, mind and body in man. About the mutual relation of these three you can either say that the physical cognitions are all illusory, only the soul is real; or you can hold with the empirical psychologists that mind and body will explain everything, and the soul is an unnecessary postulate; or you can maintain with the behaviourists or modern psychologists that consciousness is the by-product of matter, human will or consciousness is the reaction from certain types or disturbances in the brain cells. Anyway, neither of them gives you a satisfactory or complete explanation; each omits one or two of the three essentials. Why? Because of this wrong conception that the three forms a triangle only. The Oneness of that Unity is independent of the three but the root of all the three. What is that? That is Consciousness of Consciousness, feeling of feeling, volition of volition. That is Prema. There is no word to translate Prema into Ebglish. We may call it Divine Love. Divine Love is the fundamental reality of the Universe. You are Love. I am Love; each unit is a drop of Divine Love. This drop we call *"Shishu"* (literally, child)—meaning that

each individual "Jiva" (being) is, forever, an active, joyous, necessary partaker of self-expression of the Divine Conciousness or Love. The word Jagad- Bandhu means The One which eternally binds all these beings together by the tie of the transcendental Divine Love. Jagad-Bandhu is the *"Shishu"* of all *"Shishus"*. Jagad-Bandhu means the Ocean of Love.

As *"Shishus"* we are above the suns, moons and stars—we transcend everything material, because while the whole Universe exists in the subconscious mind of *Hari,* we as *"Shishus"* exist in the Conscious Mind of Hari—in *"Brindabon"*, or better, in *"Angina"*, the Eternal Abode of peace, which Plato recognised as the Ideal World of God. In this transcendental World, we are all little children dancing around Hari-Purusha Jagad-Bandhu—the Central Figure. Until and unless we realise this Oneness of ours—and find *"Hari"* as the Centre of all life—*"Hari"*, the Embodiment of ALL LOVE AND BEAUTY—we will never solve the mysteries of the Universe. From this standpoint we will find the satisfactory solution of all problems.

One point more, for, we have one more word "Maha-uddharana." To the query how can we realise that stage in the transcendental world of Love, Maha-uddharana is the reply. The word *"Maha"* means the Great, but I cannot translate the word *"Uddharana."* You are familiar with terms like release, salvation, emancipation or *"Mukti"* as the Hindus call it, or *"Nirvāna"* as the Buddhists call it. *"Uddharana"* is a term like them but it has a totally different connotation. All those terms—salvation and the like—are negative, while *"Uddharana"* is positive. *"Uddharana"* begins after salvation. We are said to have salvation when we free ourselves from bondage—getting rid of limitations. *"Uddharana"* means something beyond that. *"Uddharana"* is positive realisation of *'Hari'*. This idea of positive and negative freedom can best be explained by showing the difference between work and play. Work is disciplined habit ; play is free impulse. When we work in an office, which is like a big machine we do our parts mechanically. We are free of course, but negatively free. In work we are only partially personal, really

impersonal. While we play and enjoy leisure in the association of friends we are fully personal. Each member adapts himself to the thoughts and sentiments of the other. Each regards the other as a unique individual to whom he adjusts himself in a special way. The complete individuality of each is evolved. We are completely free—this is positive freedom— the free play of the total personality. In an office—and impersonal group— for example, the Bell Telephone system, or a life insurance company, there is no such recognition of individuality, nor is individuality evoked. Each may respond to some act on the part of the other, just as one would respond to some physical object or mechanical signal. But in play, in the family circle or among friends, we spontaneously bring into operation the full personality of each. There exists an easy interplay of sentiments.

Salvation or Emancipation is to get a job in God's office—to work in harmony with the world-order. But *"Uddharana"* is more than that. It is the enjoyment of God in His family Circle. Who constitute this family of God—each unit of being—each unit of consciousness? Herein lies the significance of *"Maha"*. We need a circle—we need an association of friends. We depend upon playmates for the fullest realisation of one another's individulity. So long as one friend is absent, the enjoyment is not complete. A single man remaining in bondage cannot be tolerated by a true lover of freedom. So long as there is one soul left outside, there will be no *"Maha-uddharana"*. This is the philosophy of *Hari-Purusha.* Pray for all—take all home and make the family circle complete and truly enjoyable. Suns, moons and stars are workers in God's office; we are players in God's family.

Now we will take up the word *Purusha. Hari-Purusha* is a compound word. We do not discuss these things merely to enjoy some sort of intellectual satisfaction. We have real spiritual hunger, we try to satisfy it here and now. We are not interested to send people to some unknown region called Heaven after their death; rather, we try to bring down Heaven here and now. The word

Purusha indicates the relation between macrocosm and microcosm, between *'Hari'* and man. It is through this relationship the transcendental world will appear on the earth. This relationship is very difficult to explain because there is nothing like it in this world. I shall try to approximate it. For instance, you know a child. If you take toward the child the attitude of a physicist you will find the child a sum total of innumerable electrons and protons. If as a chemist you look at him, you will recognise in him chemical units: as a psychologist you will find various states and processes of his mind. Through any branch of knowledge you will get only a partial view of the child. Similarly, we cannot know God by mere knowledge; knowledge always cuts off a portion from reality and erroneously makes you believe it is complete. Who can really know the child's personality?—his mother knows him more fully than any one else. So in order to realise God we have to approach him with "love". What should be the relation between God and man? The mother knows the child but yet not completely. She does not realise how a playmate of the boy feels about him. Love takes in the whole object, but, because of differences in relationships, each lover realises a different aspect of the whole truth. If we desire to play with God, we strive to realise him fully as far as that is humanly possible. What kind of relation should there be to give us the fullest possible realisation of His Perfect Bliss? The relation between master and servant, between mother and child, between a boy and his playmates, between husband and wife—the sum-total and essence of all these relationships—plus something more which is inexpressible by language, constitutes the relation indicated by the term *"Purusha"*. When we shall all realise God in that way, this world of gross matter will be instantly transformed into Heaven. Alas that we do not realise that the world is Heaven—because *Hari-Purusha* is here and now, waiting only to be appreciated by us. Only our appreciation or consciousness is needed.

In order to attain that stage of consciousness, we have to take recourse to kirtan, chanting of the holy name, which is called *Tārak Brahma* name. This name has been brought down from *Golok*

Dham by Gouranga Mahaprabhu. He offered his *Tarak Nām* to all mankind which reads thus :

Hare Krishna Hare Krishna
Krishna Krishna Hare Hare.
Hare Rāma Hare Rāma
Rāma Rāma Hare Hare.

The inner significance of this *Tarak Nam* which is otherwise called Gopimantra by Jagadbandhu Sundar-is included or rather interwoven with the Mahanam Mahamantra, explained before, *Hari Purush Jagad-bandhu Mahauddaran.* In which way, I am trying to explain.

We have said that Divine Love is the fundamental reality and Hari is its embodiment. In order to realise hismelf *Sri Hari* divides himself into two : the Being-for-self and the Being-for-expression. The former is He Himself and is called *Krishna,* One who attracts ; and the latter is His Loving Energy called *Rādhā,* one who adores. Radha is the embodied manifestation of *Krishna's* love-principle. *Radha* is the energy of *Krishna's* soul which sets His Love into motion. They are identical in reality and realisation of Love demands a seeming difference between them. When they embrace each other in deep ecstacy, their joy finds expression in affectionately addressing each other. *Krishna* addresses *Radha* as *'Hare.'* He does it eight times and in between this address *'Radha'* addresses Him as *'Krishna'* four times and as *'Rāma'* four times. This constitute sixteen names in thirtytwo syllables. These addresses go on and their mutual affection deepens. They come nearer and closer and ultimately they become unified again.

The loving sport of Hari never stops. It moves on uninterruptedly in a dialectical fashion. When *Radha* becomes unified with *Krishna, Hari,* the Godhead becomes as it were more enriched and more sweet. As a synthesis *Hari* comprehends within Himself and becomes Gouranga the Brilliant one, the great Lord, *Maha Prabhu.* Gouranga again separates His Being-for-expresstion

Nityananda—the eternal Bliss from Himself. Again they approach each other more profoundly and with mutual address— Gouranga addresses Nityananda *Hare Rama Hare Rama Rama Rama Hare Hare* and Nityananda addresses Gouranga *Hare Krishna Hare Krishna Krishna Krishna Hare Hare,* and they ultimately become unified in the most ecstatic state of joy, thereby completing the second round of the dialectic movement of Love. The synthesis now reached is *Hari Purusha,* of whom I was telling you all through. Hari Purusha is infinitely infinite in Joy and Love— *Anantanantamaya.*

Thus it is shown that in the Mahānām-Hari Purush Jagadbondhu, the *Tarak Brahma nām* is deeply interwoven. Chanting of this name is the surest way of realising this essence and having real Ananda.

So the whole Mahanam with *Tarak Brahma nam* steeped within, gives us a perfect picture of what we are, what we are here for, what our goal is and the way to realise it. But yet remember that I have explained but an infinitesimal part of the entire significance of the Holy Name.

PART II

DISSERTATION

The next portion is a part of the dissertation submitted to the faculty of the division of the humanities, the University of Chicago in 1937 by Srimat Mahanambrata Brahmachari for the degree of doctor of philosophy. While, to shorten the volume of this book, some chapters of the thesis have been condensed, the chapters on theology and ethics have been retained almost in full length.

The entire dissertation, its second edition, has recently been published, named as *'Vaisnava Vedānta'*, on the holy eve of 90th Mahanambrata Birthday Celebration '94, by the Mahanambrata Cultural and Welfare Trust.

INTRODUCTION

I. The Life and works of Sri Jiva Goswami

Sri Jiva Goswami, the greatest of the expounders of Bengal Vaisnavism, flourished from the middle of the 16th to the beginning of the 17th century of the Christian era. Bengal Vaisnavism or Goudiya Vaisnavism, as it is usually called, is a religious movement inaugurated by Lord Chaitanya (1485-1533) who is one of the greatest prophets of Hindu Religion and is worshipped today by millions as an Incarnation of God Himself on earth. The message of the Lord Chaitanya was propagated by six illustrious disciples. They are well known as the "Sad-Goswami" or six apostles. The names of these apostles are Sri Rupa, Sanatan, Raghu Nath Das, Raghu Nath Bhatta, Gopal Bhatta and Sri Jiva Goswami.

Sri Jiva is usually called the founder of the Vaisnava Vedanta of the Bengal School, although he was rather an expounder of it. The school has a long history extending, as we mentioned, from Lord Chaitanya to the present day. The worthy disciples and followers of Sri Jiva such as Krishnadas (contemporary of Sri Jiva), Baladeva (17th century), Visvanath (18th centrury), Baba Bharati (19th centrury) and others, have accelerated the influence of their master throughout the centuries.

Most of the works of the philosophers of the school are n Sanskrit and Bengali. Some of the works of Baladeva are available in English translations. The major work of Sri Jiva is known as "Sat Sandarbha" which means six treatises on philosophy. They are as follow:

1. Discourses on Truth (Tattva Sandarbha)
2. Discourses on God. (Bhagabata Sandarbha)
3. Discourses on the Absolute. (Paramatma Sandarbha)
4. Discourses on Devotion. (Bhakti Sandarbha)
5. Discourses on Love. (Priti Sandrabha)
6. Discourses on Lord Krishna. (Krishna Sandarbha)

Later on, Sri Jiva himself summarized these six discourses into one treatise called by him "Summation of all messages" (Sarva Samvadini).

In the following pages we consider the philosophy of Sri Jiva Goswami and his school.

II. Orientation

Philosophers are so much a part of their culture that it is almost an impossible task to consider them in isolation. As the philosophy of Kant is scarcely intelligible unless we consider how it arose out of the Leibnitz- Wolffian rationalism and the Humean Scepticism, so, in analogous fashion, the part Sri Jiva Goswami played in Indian thought is not adequately appreciable unless we are acquainted with the stage and the background set up by the quietistic mysticism of Sankara and the realistic theism of Ramanuja.

All the Vedantists—Sankara, Ramanuja, Sri Jiva, and their followers inherited the fundamental doctrine of their philosophies from the revealed scriptures known as the Upanisads, the validity of which they never questioned or criticised. The doctrine is this: The ultimate reality underlying the universe is consciousness (chaitanya). It is called Brahman (the absolute) or Atman (the self).

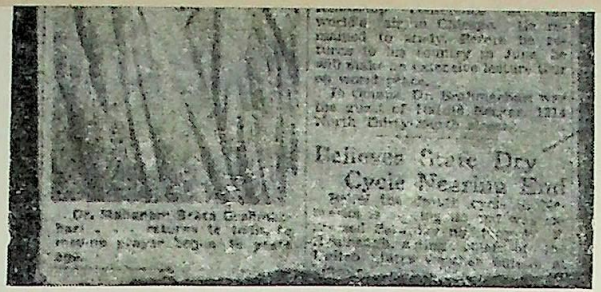
Now, Sankara maintains that consciousness is the fundamental reality because it can never be denied, since its very denial presupposes its existence. From this principle it follows that what can be denied is not ultimately real. Sankara recognizes that everything in the universe can be denied and hence he declares unhesitatingly that everything in the universe, save consciousness, is unreal. Pure consciousness which is absolute, impersonal, homogeneous, non-relational and unqualified is the eternal and immutable reality. It is static—motionless and changeless. The objective universe with all its individualities and manifold changeable substances is nothing but mere falsification of the fundamental reality.

SUNDAY

WORLD-HERALD: OMAHA, NEB., JANUARY

1938

Monk Tells of 18-Year Prayer; Visitor in Omaha



Dr. Mahanam Brata Brahmachari . . . returns to India to resume studies begun 30 years ago.

Believes State Dry Cycle Nearing End

OFFERS INDIAN GREETING

Dr. Mahanam Brata Brahmachari, member of the Maharishi brotherhood, Sri Angan, Faridpur, India, and recent student at the University of Chicago, greeted the native Indian custom, Marlowe Fisher, chairman of the program committee of the Lynnewood Civic circle on his arrival here for a series of speaking engagements.

Ramanuja, on the other hand, holds that if consciousness is real it must reveal its own characteristics. As no experience is possible without a subject-object relation, and no object of experience is devoid of quality or individuality, the fundamental reality must have individuality and quality and that must allow relation, modification and change within it. The reality, for Ramanuja, therefore, is the Absolute Being, who is an individual of innumerable auspicious qualities. He has two modes, one he calls intelligence and the other non-intelligence—very similar to "thought" and "extension" of Spinoza. For Sankara, all individualities are the falsifications of the Absolute consiousness, whereas, for Ramanuja, they are the genuinely real modes of the Absolute Being, who is a living dynamic personality of Supreme Intelligence. Purely Static homogenous consciousness, which Sankara calls ultimately real, is, to the estimation of Ramanuja, a mere figment of imagination. What is "appearance" to Sankara is thus "reality" to Ramanuja. But curiously enough, both cling to the Upanisadic doctrine that ultimate reality is consciousness. These, therefore, are not two philosophies of two philosophers but two antagonistic interpretations of one and the same tradition. Sri Jiva tries to read this tradition correctly by acception the positive contribution of both his predecessors.

CHAPTER 1

THE PHILOSOPHY OF SRI JIVA GOSWAMI

I. The Approach of Sri Jiva

Sri Jiva, in common with all other Vedantists, accepts the fundamental principle of the Upanisads, namely, that essential reality can be equated with consciousness (chaitanya), consciousness is real and truly real. But why is consciousness real, is the question Sri Jiva asks himself. Sankara says that consciousness is real because it cannot be denied, because it is never sublated. The contention of Sankara is true since the denial of consciousness involves its existence. But it is a question whether this is the reason why consciousness is fundamental. Sri Jiva does not think so. He admits the truth of the fact that consciousness is undeniable and is never sublated but he hestitates to uphold this fact that an entity cannot be denied seems to be something which is extraneous to that entity. There must, he thinks, be some factor intrinsic to consciousness which makes it undeniable. Undeniability is rather a negative way of describing the nature of a thing. The fact that makes the negative description possible must be something positive which constitutes the very nature of the thing of which negative description is made. Sri Jiva seeks to find out what that positive something is which makes consciousness undeniable.

Ramanuja says that consciousness can be denied, and he can deny his own very easily. Ramanuja's argument for this contention is that objects of consciousness need not necessarily be contemporary to the consciousness that knows them. Ramanuja seems to miss the real point of the argument. The question is not whether somebody can deny his individual existence but whether consciousness can be an object of denial by anything except consciousness. Furthermore, denial of some entity does not simply

mean that one can say that that entity does not exist ; what is meant by the denial of some entity is that that one has to be conscious of the nonexistence of that entity. Whether that entity is contemporary to consiousness or not is irrelevant to the argument. Since denial means to be conscious of the fact of non-existence, the only entity that can never be denied would be consciousness itself. To Sri Jiva this fact of undeniability of consciousness is due to something inherent in it. The essential nature of consciousness must be such as makes its denial impossible.

Ramanuja maintains that all that is revealed by consciousness is real since consciousness itself is real ; Sri Jiva accepts the truth of the fact that all that is revealed or illumined by consciousness is real but he considers the reason given by Ramanuja as inadequate. Consciousness is real but it may very well reveal something which is unreal. As a matter of fact it does reveal unreal phenomena, otherwise how do we speak about unreal things at all ? Unless consciousness and the realities that it reveals have certain internal relationship, the reality of one cannot make the other real, and this relation must be due to the essential nature of consciousness.

Ramanuja has also told us that not only what is revealed by consciousness but also what is revealed within consciousness itself, is real ; and this is true, since consciousness itself is real. On this point also, Sri Jiva accepts the fact but considers the reason incomplete. That which is revealed within consciousness can be real only if something very essential in consciousness is responsible for making it so.

What is this essence of consciousness ? Sri Jiva approaches in terms of three positions. Firstly, that consciousness is undeniable ; sceondly, that what is revealed by it is real ; and thirdly, that what is revealed within it is real. From every point he returns back with the same message that there should be something intrinsic in consciousness that accounts for all these facts. No sensible person doubts the facts of his consciousness, but what is the reason for this lack of doubt ? This inquiry of Sri Jiva amounts to admitting that consciou sness with all its data is real but asking why this

is so. He seeks for the answer to his question in the Upanisads and finds it suggested in the Sveta svatara Upanisad (vi 8). The answer of Sri Jiva to this question consists of one word, on which hangs his whole system: "Power" (Sakti) (Power is not a good word for the technical term Sakti I intend to capitalize the word power in order to indicate, at least to Sanskrit students, that I mean by it "Sakti.").

II. Power of Consciousness and Its Analysis

The supreme principle and ultimate substance is consciousness and this consciousness has "Power". Sri Jiva sets himself to the task of finding out the nature of this Power.

The power of consciousness is said to be "Will" (Iccha). Three kinds of will are recognized: the will-to-do, the will-to-know and the will-to-enjoy (Kriya, Jnana, and Ananda). They find expressins in action, knowledge and joy of life. In every mode of expression of our life one of these predominates while the other two are subservient. One mode stands for active sense life, another for intellectual life and another for emotional life according as one or other is viewed as dominant with the two others as subservient. Notice is drawn towards two points. (1) These three modes are inseparable. (2) In different moments of our life one of them finds predominant expression. Their inseparability is proved by the fact that none of them can be understood to stand by itself. We work to know, we work to feel the pleasures of life, we work to express ourselves in the actions of life. To know is to exist and feel happy, to exist is to know and be happy and to be happy is to posses knowledge and feel existence, This shows that will-power itself constitutes a unity, It is neither to do, nor to know, nor to enjoy alone but all of them in one and the same moment. This unity of will-power is the essential power of consciousness and it is technically called by Sri Jiva the "Innermost or primary Power" of consciousness (Antaranga or Svarupa Sakti).

Consciousness is a unity. But it is also true that one or other of these modes seeks manifestation in different situations of life. From this fact Sri Jiva comes to the conclusion that consciousness

has another Power. By one Power it is what it is in itself—a unity, by another Power it manifests itself variously, each manifestation being partial, This latter Power he calls the "Intermediary or Radiating power" (Tatastha Sakti) of consciousness. It is so named since another third power of consciousness is also recognized, which is designated "Secondary or outermost power" (Bahiranga Sakti) of consciousness. What this is we shall discuss presently.

When the "Intermediary power" of consciousness expresses itself it does it in a definite way, and when that particular way is repeated a number of times a sort of habit is formed. Thus when any mode of life becomes habitual it acquires a new status. Deliberate choices and decisions become less and less necessary in the exercise of those habit patterns. We eat and drink and walk and talk and even think almost unknowingly. These activities have become comparatively independent of the primary and intermediary power. This is the function of the outermost or secondary power of consciousness.

The relationship between these three Powers are peculiar. The "Intermediary Power" cannot function at all without the initiative of the "primary Power", since in the latter the former is rooted. But the habitual or "secondary power" can move on indefinitely without the help of the others. Secondary power, to be sure, cannot act unless the unity of consciousness is at the back of it, but the latter does not play any active role in the functioning of the secondary power. It seems to take care of itself by developing a definite course of action of its own. We may say in a sense that secondary power does work more or less automatically. It acts neither with mathematical precision nor at random. It is a semi-regular automatic machine. It is called "Outermost" since it is removed or farther from the center of consciousness which is the seat of primary Power. The secondary Power depends on the primary Power in that the former would cease to function if the latter were not there. Primary Power is therefore a sort of superintendent, onlooker or "Witness", in the language of Vedanta. The secondary Power depends on the Intermediary power in that the former initially owes its origin directly to the latter. But when once it has acquired its existence and Power,

it is free from both the other functions. All the aggregated instincts and impulses we possess are the expressions of the secondary Power of consciousness. All our conscious thinking, acting and feeling are due to the intermediary Power. Behind these two Powers stands the primary Power of consciousness which is a unity.

Now, the question arises whether the primary Power can ever be experienced or that its existence is merely an hypothesis. When we try to study a conscious individual, be it others or ourselves, what is it with which we first come in contact ? It is the expression of one's Intermediary Power. At different times, in different situations and varied environments, we know an individual as a doer or knower or enjoyer. Within particular and finite surroundings, the Intermediary power could never know a person, but it is also true that the Intermediary Power conceals the whole individual from our view. The whole is a unity and it always stands at the back of every phase, but by virtue of the fact that Intermediary Power is partial, it can never adequately manifest the whole of the unity. The intimate individuality of a person is always hidden from our view. We are always hidden in ourselves like a truth hidden in isolated facts. Is there any way of knowing the whole ? This is important because unless the nature of that unity is known the true character of consciousness that we come across seems to constitute in what exists, then there would not be any hidden thing which we would need to look for. In that case the whole and the part would be on the same level, such as a forest and the trees, The trees go to make a forest and the forest is the collection of trees. But because it is held that consciousness is a unity and not an aggregate of various modes, the question is very legitimately asked whether there is any way of realizing or experiencing that so-called primary power of consciousness which makes the self a unity.

The answer of Sri Jiva to this question is in the affrmative. The reason would be something like the following : What conceals the unity of consciousness from our view is nothing but its own Intermediary power. The Intermediary power, however, does not possess any inherent intention to hide the nature of its original

source. It does it nevertheless, in spite of itself. The concealment is really due to the fact that the Intermediary power is usually directed towards something finite and particular, It is only when our conscious cognition or volition is directed towards any definite particularized goal, that the Intermediary power finds its expression. Because the end is a finite one it necessarily manifests the primary power but only partially. When the will-to-do, the will-to-know and the will-to-enjoy are directed towards something finite, the whole which is infinite, remains concealed from our view. The nature of the Primary power of consciousness is to embrace the infinite. It may be asked how this is known to be so. We know it by studying our consciousness deeply. In the pursuit of knowledge we seek to grasp infinite reason, in our emotional activity we strive to realize fullest joy, in our will-to-live we wish to secure fulness of existence. We have a glimpse of the infinite through these functions The Primary Power of our consciousness, therefore, finds its manifestation only when we act for the infinite, know the infinite and enjoy the infinite, when we are "drawn towards the unbounded." To take all these functions back to the plane of infinity is to Sri Jiva, the same as loving the whole, loving the infinite, which is again identical with loving God. Hence, the unity of consciousness finds its genuine manifestation in the love of "All", that is, in the love of God. The essence of consciousness therefore is "Love"; consciousness is what it is because it is love.

(In the Sanskrit language there is more than one word for "love": of these, two words, *"Kama"* and *"Preman"* are somewhat like the Greek words *Eros* and *Agapi.* When the attachment is for something finite, it is called *"Kama"* in Sanskrit. When it is for the infinite, for God, it is called *"Preman"*. Since this distinction is extremely important in the philosophy of Sri Jiva, and since there is no way to express this difference of meaning in the English language by one word, we capitalize the word "Love" to indicate that it is a translation of *Preman*; for *Kama* we use "love" with a small letter).

This Love is defined as "the unbroken feeling of the universal self in one's own self." It is described as "consciousness of

consciouness, feeling of feeling and volition of volition." It is the state "anterior to the division between intellect, feeling, and will" where consciousness forms a unity which cannot be analyzed. Herein Sri Jiva finds the positive factor which is intrinsic to consciousness and makes it what it is. That consciousness cannot be denied is due to the fact that it has this Primary Power, which makes it a unity. Denial means exclusion from knowledge. Since knowledge is an effect of the Intermediary power, which makes it a unity, denial means exclusion from knowledge. Since knowledge is an effect of the Intermediary power of consciousness it can never exclude the primary unity from its jurisdiction. Knowledge can exclude all that is dependent on it. It can even exclude itself. But it can never deny that in which it has its being. Knowledge cannot deny the unity of all knowledge, which constitutes the Primary power of consciousness, since knowledge itself disappears if there is no unity at the base of it. Even the first principles of knowledge such as the law of identity or contradiction can be denied but not the unity of consciousness since those laws are true and have sense only so far as consciousness is a unity. Pure knowledge without any objectivity may be possible but a state of knowledge without any unity is an impossibility. So undeniability of consciousness is real because of the Intermediary power and all that is revealed by consciouness is real due to the Secondary power of consciousness.

Sri Jiva has unearthed the three powers of consciousness and has also discovered that the essential nature of consciousness is love. He has now to apply these principles to the universe at large. In other words, we are now ready to view the Universe with the concept of power applied to it.

The above analysis of the powers of consciousness, however, are not so clearly stated anywhere in the writings of Sri Jiva. But they seem to be the presupposition and inner arguments of his mind. In the light of innumerable suggestions scattered throughout his works, I have ventured to explore the depth of his mind, as far as possible, in order to grasp him fully. The approach of Sri Jiva towards the fundamental problem of the universe may be called "Psychological." No doubt we of today shall criticize it as

anthropomorphic. But to Sri Jiva legitimate anthropomorphism seems not only Justifiable but almost an indispensable element in method. He thinks that one is a part of nature and one's experience of self, in virtue of its very immediacy, is a privileged case. He does not find any reason why one should not interpret what one knows only from without its function of the reality that one knows only from within. Rather, this seems to him to be the only procedure. It is said that just as a seed has the whole tree in potency dwelling within it, man has the whole universe within himself; and if we dive deep into ourselves and explore our own consciousness we can find out the mysteries of the universe. Be that as it may, we must now turn our attention to reality itself and view it with Sri Jiva.

III. Reality

Consciousness is the fundamental reality and that because it is a unity, a fact which also indicates that its essential nature is Love. The entire universe to Sri Jiva is love and the expression of Love. The parent cause of the Universe is made up of concentrated Love. The centre of Reality is the Supreme consciousness. It has three powers, the Primary, the Intermediary, and the Secondary. Primary power makes the central reality just what it is in itself, namely the unity and embodiment of Love. The will-to-be, the will-to-know, and the will-to-enjoy are realized in Him in their fullest sense. He is All-existence, All knowledge and All-joy. He is called Sat—the principle of Eternal life, the Chit— the principle of Real Knowledge and Ananda—the principle of true Bliss This Being is the Godhead (Paramesvara), His primary power. This is the Sustaining power and the only source of all.

His Intermediary power which depends on the Primary power and is an emanation from it, constitutes the self-conscious individual souls of the universe. These individual souls are called Jiva or spiritual monads. The number of the monads is said to be infinite and innumerable. Every one of them is atomic and has emanated from the superconscious source, the Primary power,

even as a ray from the sun. They are sometimes called "intelligent power" or "Radiating power". A monad is a small individual unit that embodies the essential world-power for realization through itself. It is an integral centre of life, knowledge and joy. A monad is a God in miniature. But unlike God, it has two faces, one towards the Primary and the other towards the Secondary power. This is precisely why it is called Intermediary. Due to this doublefacedness, it always feels a tension between the lower and the higher.

The secondary power of God which depends on His Primary power for its initial start but then functions independently, constitutes the Psycho-Physical reality called "Nature" (Prakriti). (I capitalize Nature when I use it for the Sanskrit term Prakriti). Nature is twofold, mental and physical. Nature depends directly on the monads and indirectly or remotely on God who is a sort of spectator in relation to the transaction between the Intermediary and Secondary power. In a sense Nature is self-sufficient for all its functioning. In spite of the fact that Nature is a power of consciousness and emanated from the Supreme Source it is called non-intelligent (a-chit) or even unconscious (jaḍa), due to its relative independence of the other two more intimate powers of consciousness. Its functions are not due to any conscious deliberation, but to a sort of habit, which it has acquired throughout the beginning-less ages. Its procession is beginning-less in the sense that it is cyclic. The habitual power that makes it go is also called creative power (Karma Sakti). Since it creates itself as it proceeds analogous to our habitual activities, it appears to be working intelligently though not truly so. It owes its original impetus to intelligent direction. Such is nature—the secondary power of the Lord. This is the outline of the world-view of Sri Jiva. In the next two chapters we elaborate the metaphysics and theology of Sri Jiva. In these two fields the contribution of Sri Jiva is unique and original.

CHAPTER II

METAPHYSICS

The absolute, writes Sri Jiva, is the Supreme truth, Supreme value and Supreme existence (Tattva). It is non-dual (a-dvaya) Supra-consciousness (Jnana-tattwa). In order to clarify precisely what is meant by "consciousness", Sri Jiva brings an argument against his own views. How, he asks, can Consciousness be absolute? All the instances of conciousness are momentary happenings. Now one is conscious of a patch of blue, then one is conscious of a patch of yellow. What is meant by saying that consciousness is absolute and non-dual?

He then answers his own questions. It is not the momentary instances of knowledge that is meant by consciousness. Consciousness (Chaitanya) is a substance. It is pure Sentiency (Upalabdhi-matram). It is that which the Upanisads speak of as the primal source from which all things come. It has its root and ground of existence in itself. It is truth and infinity (Satyam and Anantam). It being known, everything else is known, It is the ultimate essence of everything, the first cause. It is that of which all individual monads are partial manifestations.

Sri Jiva makes a clear distinction between consciousness which is "Karaka Sadhana" and that which is "Bhaba-Sadhana." The former means that which is the result of a process of transactions between subject and object, which constitutes the temporary instances of awareness. The latter "Bhava-Sadhana" is the consciousness which is the essence of being, which is always existent (Sarvada-anuvartamana) as an accomplished fact and not the outcome of any accidental configuration. The second kind always underlies the first and makes the temporal instances of knowledge possible. The knowledge of a patch of yellow comes and goes, the awareness of a patch of blue appears and disappears,

but pure consciousness shines by its own light like the sun. This is self-sufficient, absolute existence.

The absolute is non-dual. Instead of saying it is one, the Vedantist says it is non-dual, in order to indicate specifically that it has no second. By secondness is meant otherness. Want of otherness means want of distinction. Distinction(bheda) is understood in three different ways. (1) Distinction within the same type (Sajatiya or tadrsa), (2) Distinction that subsists between two dissimilar types of things (vijatiya or a-tadrsa) (3) Internal distinction (Svagata). The distinction, for example, between an oak tree and a pine tree illustrates the first kind. The distinction between an oak tree and a cow, for instance, exemplifies the second kind. The internal differentiation between the branches, leaves and the trunk of an oak tree is a specimen of the third kind of otherness.

The absolute is one without a second, says Sri Jiva, and he substantiates his statement by the Upanisad (ekamevadvitiyam). It has no 'other' of any kind— neither of different kind, nor of similar kind, nor even within itself. In this respect Sri Jiva is in perfect agreement with Sankara, since Sankara also maintains that the absolute is pure homogeneous consciousness without any self-differentiation. There is nothing other than Brahman, either of the same kind or of different kind. It is Ramanuja who holds that the absolute has self-differentiation.

So far as the first two kinds of distinctions (bheda) are concerned, Sri Jiva, Ramanuja, Sankara—as a matter of fact all vedantists—are in perfect agreement. This agreement means that they all believe that there is one and only one primal existence and that is Consciousness (chaitanya). In this sense they are all monists. But the difference of opinion arises when the third kind of distinction is in question : i.e. whether or not the Absolute has any internal differentiation. Ramanuja answers this question in the affrmative, Sankara in the negative. Sri Jiva sides with Sankara. For Ramanuja, the self-differentiation of the Absolute consists in the two modes : intelligent individual monads and non-intelligent nature. But for Sankara, these two so-called modes of Ramanuja

are mere false readings of the one underlying absolute consciousness. Now, Sri Jiva, accepting, as he does with Sankara the view that the absolute has no internal differentiation, is not at all ready to relegate all individual monads and the world-order to the realm of illusion. There he sides with Ramanuja and says that they are also as much real as the absolute. Sri Jiva thus accepts all the positive contributions of his two predecessors. But how he can do it consistently is the question. If the Absolute in non-dual in the strict sense of the term, then Sankara is right and then the objective world with all its individualities must be the false appearance of that one Reality. But if the objective world with all its manifold particularities is real then Ramanuja is right and then the absolute reality is not non-dual in the strictest sense, since it has self-differentiation. Sri Jiva seems to uphold two apparently inconsistent doctrines: that the world-order with all its manifoldness is real, and at the same time, that the absolute Reality is non-dual in the strictest sense. Sri Jiva believes that he is consistent, due to what he calls the "power" of consciousness. He denies that the Absolute has any self-differentiation but upholds very strongly the view that it has primary power (Swarupa Sakti). The Sankarites argue against him that if the Absolute has power then it has self-differentiation. But Sri Jiva answers that this does not necessarily follow. Now, what this myterious agency called power (Sakti) is, we shall let Sri Jiva himself bring out with as much clarity as he commands.

Sri Jiva takes upon himself the charge of proving two propositions. (1) That the Absolute consciousness has "power". (2) That the Absolute is strictly non-dual in spite of the fact that it has "power", The merit and success of the philosophy of Sri Jiva depend on establishing these two theses.

In order to prove that absolute reality has "power". Sri Jiva appeals first to commonsense and then to the law of causality.

It does not require a philosopher. he says, to decide this question. Anybody, not merely a philosopher, would vouch for it that a thing cannot exist unless there is some power in it. If the ultimate reality exists, it must have power.

Then Sri Jiva makes the other appeal, that to the law of causality. A thing, he says, is said to exist when it does something. Doing something means to be the cause of it. Nothing in the world can become a cause unless it has some power. Nowhere in the world can one exhibit a cause without any power whatsoever. That Absolute consciousness is the first cause of the universe is a truth accepted by all vedantists. It must therefore have power.

Sri Jiva then refutes his own arguments by taking the position of his opponent. The appeal to commonsense, he says, is of no value, because commonsense knowledge is considered to be false knowledge of the ultimate truth. So a majotity vote cannot prove any truth in metaphysics. Neither is the second argument of any weight. Certainly Absolute consciousness would have power if it were the cause of the universe in the ordinary sense of the term cause. We say clay is the cause of the pot, that is to say, clay is the material out of which it is made. Or we say that the potter is the cause of the pot, meaning that he is the operating cause. The clay or the potter would not be the cause of the pot unless they had power to perform what they do. But Absolute consciouness is the cause of the universe in neither of those senses. It is cause, to be sure, but in a very different sense. The Absolute is the underlying substratum. It is neither the efficient nor the material cause. The effect is not any transformation or modification of the cause but simply an illusory appearance of it. The Absolute is said to be the cause only in the sense that it has to be present in order that appearance may at all be possible ; such as a piece of rope may be said to be the cause of an illusory snake or mother-of-pearl, of illusory silver. The rope or the mother of pearl does not cause the snake or silver in the usual sense of the term causing. It forms the substratum which must be present in order that an illusory experience could be possible. Hence, the proof that the Absolute has power since it is a cause, does not hold water.

These are the arguments Sri Jiva brings against himself from the standpoint of his opponent. He then, in turn, answers them.

If the appeal to the commonsense of mankind is not adequate

let us turn to the wise men, the liberated souls. Let us consider the state of liberation itself. What is liberation ? It is conceived by all vedantists to be a state of infinite joy and bliss. This joy is said to be due to the fact that one realizes or becomes identical with what one really is. The inner essence of a person and that of the universe is the same and the actualization of that essence brings infinite joy. Joy has no meaning without manifestation or efflux. Infinite joy can only be due to the incessant overflow of the inner essence. The flow or manifestation of joy would not be possible if the ultimate essence had no power. If liberation is not mere nothingness or darkness or extinction of everything, but the overflow of bliss and peace, then the ultimate essence must possess power. If liberation were nothingness no one would pursue it. But as a matter of fact, everybody seeks liberation knowingly or unknowingly, as genuinely as they seek after enjoyment, since liberation is nothing but the consummation of the will-to-enjoy in its purest and fullest sense.

This argument is again refuted from the standpoint of the opponent by saying that the joy of self manifestation of the liberated state would be possible by the self-illuminating nature of the ultimate substance itself and there is no need of assuming an extra entity called "power" for that purpose.

This contention is again answered: self illumination or self expressiveness connotes two things. It means that it does not depend on anything else to illumine itself. Positively, it means expressiveness. It is precisely this expressivenss of the Absolute which we call "power".

Let us then look at another argument, the one based on causality. The ultimate essence is not a cause in the ordinary sense and hence it cannot have power on that account; such is the contention of the opponent. Sri Jiva attacks this position of his opponent in two ways; firstly, by accepting the thesis of the opponent and secondly, by showing the defect of the opponent's position.

(1) Let us grant that ultimate Reality is not the cause in the ordinary sense. That is to say. it is neither an efficient cause such as a potter nor a material cause such as clay. But still we cannot

do away with power. Your say that the Absolute is the cause of the world just as a piece of rope is the cause of an illusory snake. That is to say that it has no causal efficacy. It does not impart anything whatsoever to the effect, but simply underlies it. Now the question is what is this underlying substratum. If it has no power at all why may not the illusory principle (Māyā) itself create the world ? If the underlying essence does not help the situation a bit, why not then eliminate it altogether ? The very fact that you are not ready to throw it out indicates that it has some poser, whether you recognize it or not Morever, you cannot hold that there is no relationship whatsoever between the illusory object and the substratum that underlies it. Since we find that in order that there may be the possibility of an illusion of a snake, there must be a rope or something of that sort and a mother of pearl, that has to be there and not a piece of charcoal. In order that there should be such false knowledge as this phenomenal universe is, there must be precisely absolute consciousness as its underlying substratum. This is your contention and this itself proves that the absolute substratum has some power and relationship with the phenomenon whether admitted or not.

(2) Sri Jiva then, in turn, shows the inadequacy and utter illogicality of the theory of illusion or false knowledge.

In order that there can be any knowledge whatever, there must be a subject and an object of the knowledge. Since false knowledge is a kind of knowledge it must have a subject and an object. You show us, urges Sri Jiva, which is the subject and which is the object of this so-called false knowledge. According to your thesis there is but one substance in the universe which you call noumenal reality (kutastha chaitanya) and this is the phenomenal reality which is for you simply a mis-leading or false interpretation of the noumenal. Now let us test all the possibilities.

(a) This false knowledge has no subject, since neither the noumenal consciousness nor the phenomenal can be its subject. The noumenon cannot be the subject since it is this noumenon which is misread or falsely known. It is therefore the object of false reading. Furthermore, the noumenal consciousuess cannot be the subject of the false knowledge because it is purely luminous

truth itself and nothing false or erroneous can ever inhere in truth. Nothing in the phenomenal universe can be the subject of that false knowlege, because phenomena are the result of that false knowledge. In other words, false knowledge is presupposed in the very possibility of phenomena, and hence nothing in the phenomena can be the subject of the false knowledge.

(b) This so-called false knowledge has no object. For, neither the noumenon nor the phenomenon can be its object. The noumenal consciousness cannot be the object because all objectivity is said to be phenomenal and therefore unreal. Anything that can be the object cannot be ultimately real according to your thesis. Hence the ultimate consciousness is held to be pure subjectivity, and cannot therefore be the object of false knowledge. Neither can anything in the phenomena be the object of that false knowledge, because the phenomena are the result of false knowledge and therefore presuppose false knowledge for their very possibility.

Your so-called false knowledge is therefore a kind of knowledge which has neither subject nor object. Knowledge, false or real, if it is without any knower and known, must be considered a meaningless fiction. The so-called false knowledge a meaningless fiction. The so-called false knowledge is therefore itself a false knowledge. It is a worse delusion than the delusion of maya. The only way that this illusion theory of yours can have any sense is to hold that false knowledge or ignorance is something self-existent, that it can exist without any subject or object. If this is admitted then there arises another serious difficulty of asserting two self-existent entities, one, absolute consciousncss and the other, ignorance. This means to give up the philosophy of non-duality. The theory that it (the empirical universe) is born of the illusion of our ignorance is absurd in that it involves accepting that "ignorance" to be something self-existent, having an independent existence separate from the all-in-all, the one-without a-second (advitiyam).

It is held by the opponent that in the state of liberation all false knowledge disappears and true knowledge flashes in. The content

of this true knowledge is said to be something like this : no other thing except absolute universal consciousness is the ultimately real substance. Now, who is the knower of this true knowledge, asks Sri Jiva. It (the knower) cannot be anything phenomenal, since all that is phenomenal is, according to the hypothesis, the object of exclusion from the realm of true knowledge. Only one possibility is left. Absolute consciousness itself is the knower of this true knowledge. We then ask whether this fact is true or false. If it is false, then it should again be sublated by another true knowledge and thus you are committed to a regression ad infinitum. If then this fact (absolute knowing itslf) be true then it is admitted that absolute consciousness is the knower of truth. To be the knower is to have the power of knowing. And if to be the knower be its essential nature, then this power, we should say, is the innermost or eternal power which we are advocating. The celebrated theory of illusion (māyā) therefore does not, to use a phrase of Ramanuja, 'stand the grinding in the mill of dialectic.'

Thus establishing to his satisfaction that the Absolute must have "power," Sri Jiva sets himself to the task of proving that due to this fact ultimate substance does not give up its character of being non-dual. It is still one- without-a-second in the strictest possible sense of the term.

First of all he argues against himself from the standpoint of his opponent.

What is this mysterious power ? Is it different from the absolute or non-different ? If the former is accepted, then the ultimate real becomes dual, which is against your basic position. If the latter alternative is accepted, then we ask, why call it by another name, power ? It is the same as the absolute substance itself.

Before we follow Sri Jiva's answer to this argument, let us try to understand clearly, just precisely what it is that he is attempting to tell us by his conception of this Eternal power (Svarupa Sakti) of Brahman (Absolute).

The conception that Sri Jiva has in his mind is a unique one. We have seen that ultimate substance, according to Sankara, is

a perfectly static substance and this is the reason why all the reasons, why all the variations, modifications, transformations, attributes and the like are regarded by Sankara as things foreign or alien to ultimate Reality. Hence they are all labelled false or illusory. Anything that is alien to truth has to be false. Ramanuja, on the otherhand, denies the static conception of Reality. He upholds the position that the ultimate Reality is a dynamic Being and hence all modifications, transformations, attributes, relations are real for him. What is unreal or fiction for Ramanuja is the static conception of Reality. Now what Sri Jiva is laboring to bring forth by his conception of eternal power is that Absolure Reality is both static and dynamic. He thinks that these two ideas are not contradictory. Does he then hold, like Bradley, that in reality all contradictions are somewhat transmuted? No, Sri Jiva does not believe that they are contradictory in appearance and then somehow 'transmuted' in reality.

He, on the other hand, affirms that the two conceptions, static and dynamic, are not contradictory at all. This he holds, because by static and dynamic he means something very definite. The Absolute is static to Sri Jiva in so far as it is an undivided integrity—a unity. And the same Reality is dynamic in so far as expressiveness is its essential nature. The eternal or primary power of the Absolute is that which makes these two facts possible.

To Sankara, unchangeableness is a corollary of infinitude, and motion indicates lack of something and hence imperfection. Movement to Sankara, as to Aristotle, reveals lack of actuality, lack of completeness and therefore it is only the finite that can move. The Absolute of Sankara, therefore, is unmoved, and static. It is not even the 'mover'. For, as Sankara sees it; it cannot be the 'mover' unless it ceases to be unmoved.

To Ramanuja, however, dynamism means liveliness and concreteness. Immobility, to him, indicates deadness and uselessness. Now, to Sri Jiva, unchangeability means exactly what it means to Sankara, but being dynamic it does not necessarily mean to him lack of perfection. For to him, the Absolute is "Love" and dynamism of the Absolute, therefore, far from being contraductory to unchangeability, is rather necessary to its perfection because it is perfect in Love. When something is truly

static in the sense of Sri Jiva it cannot help being dynamic. These two natures of the Absolute therefore are not two different aspects of it, looked at from two different angles, rather; they are true at one and the same time, one being the necessary outcome of the fulness of the other. This Svarupa Sakti (Primary Power) merely indicates this statico-dynamic nature of Bhagaban (Godhead) and differentiates it from the static character of the Absolure. It is this that Sri Jiva seeks to express by saying that Absolute substance has eternal Primary Power and that this "Power" is the same as Love.

Since dynamism is the necessary outcome of the static Absolure in this sense, Sri Jiva cannot see why his admission of 'Power' should involve any dual element in the Absolute. So says the seer of the Isha Upanisad. "It moves, it moves not." This is the reason why Sri Jiva agrees with Sankara in admitting that the Absolute is non-dual in all possible senses and yet he holds that it has 'Power', it is static and dynamic at the sametime.

This eternal "Power" of the Absolute is a unity Now of what is it a unity? It is the unity of will-to-enjoy (hladini), in its fullest consummation. That means that the Absolure is all-joy, all-knowledge and all existence. Reality is not the sum of these things, neither is it is a unity in the sense of Bradlley "in which all things coming together are transmuted, in which they are changed all alike though not changed equally" These three: all-joy, all-knowledge ane all-existence are one and identical in the absolure reality and it is the indivisible integration of them that constitutes the eternal primary Power of the Absolure. It is due to this fact that the Absolure is perfect, unchangeable and static. What then again makes it dynamic? The fulness of existence means that He exists completely and makes other things exist in and through His existence. completion of all knowledge means that He knows and makes other things exist in and through His existence. Completion of all knowledge means that He knows and makes others know in and through His infinite knowledge. All joy means that He feels the joy of a full life and knowledge and makes others do the same in and through the fulness of His eternal bliss. The existence that is in Him is not abstract existence but

it expresses itself concretely and fully. His consciousness or reason is not a mere ideal but stands for a knowledge of reality The joy that is in Him is not self-contained contentment where there is nothing to contribute to joy, but the joy is positively joyous condition of life. It is this incessant urge for expressiveness that makes the Absolure dynamic. There is a need for an "other" in the Absolute itself and that accounts for all creativity. And this "other" is the Absolute dynamic. But this "other" cannot make the Absolute dual in any sense, since this need is not a need of imperfection or anything extraneous. It is the necessity of the fact of fulness of manifestation of all-joy, all-knowledge and all-existence in Him. It is this statico-dynamic indivisible integration which constitutes the eternal primary Power of the Absolute Love which is also non-dual in the strictest sense of the term. This is the contention of Sri Jiva.

Now let us turn to the question that was raised, whether or not this Power makes the Absolute non-dual. We have seen the argument of the opponent that if this Power is different from the Absolute, it ceases to be non-dual, since it involves self-differentiation. If on the otherhand, this Power is not different from the Absolute then there is no need of calling it by a new name such as "Power". Sri Jiva, however, does not use many words in order to refute the argument which he himself has raised from the standpoint of his opponent. He replies to it as one does to a dilemma. He says : because of the fact that it is quite impossible to conceive of this "Power" as identical with Absolute Being we call it "different" (bheda) and again because it is just as difficult to conceive of this "Power" as distinguished from the ultimate Being that we call it "identical" (abheda). This identity and difference between the "Power" and the Powerful is the essential truth, but it is beyond our human comprehension and logical conceptualization. These are Sri Jiva's own words. With this he closes, announcing that he does not particularly like to be designated as a non-dualist(advaitist), but the upholder of "the inconceivable relation of difference and identity" (achintya bhedabheda). It is due to this particular statement that his philosophy goes by the name "Achintya bhedabhedavada".

CHAPTER III

THEOLOGY

God

From what has already been said it is evident, I believe, that the philosophy of Śrī Jīva is theocentric like that of Spinoza or Thomas Aquinas. Theology is the substantial part of philosophy. It is the crown of philosophy. Or, perhaps it would be more correct to say that Śrī Jīva has no idea that theology and philosophy could be two separate domains of thought. Altthough it is true for all Vedāntists that theology and philosophy are the part and parcel of one and the same discipline, still in Śaṅkara one can recognize some distinction between them. For Śaṅkara there is only one truth and that is absolute. You man call it God if you wish, but to Śaṅkara it is neither creator, nor preserver, nor saviour, nor providence. For all these expressions presuppose relation and the absolute is beyond all relations. The realm of relation is the realm of phenomena for Śaṅkara and hence theology belongs to the phenomenal world. Within the phenomena Śaṅkara recognizes degrees of reality and there God (*Iśvara*) stands the highest. But God is not the Absolute. He is less than the Absolute. He is one step lower. When the Absolute limits itself, It becomes God. "Limitation of the unlimited is personality. God is personal where he creates."[1] Therefore, in order to realize the unlimited absolute, one has to pass even beyond God. Sankara sacrifices theology to his ontology. Echoing Śaṅkara, after a thousand years, Bradley writes:

> We may say that God is not God till He has become all in all and that a God who is all in all is not the God of religion. God is but an aspect and that must mean but an *appearance* of the Absolute.[2]

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[1] R. Tagore, 'The Religion of an Artist', *Contemporary Indian Philosophy*, ed. S. Rādhākrishnan (New York: The Macmillan Co., 1936), p. 37.

[2] *Appearance and Reality*, op. cit., p. 448.

Different, however, is the view of Rāmānuja and very different that of Śri Jiva. For Rānānuja, the Absolute itself is a Personality. The Absolute is a determinate Being of infinite attributes. He is the material cause, the efficient cause and the *causa sui* (Svayambhū). He is the Providence and the Lord. Hence for Rāmānuja, theology and philosophy are identical. It should be noted here that unlike the Christian theologians of the Middle Ages Rāmānuja observes no antagonism whatsoever between reason and faith. Objects of faith to him are things not only to believe intellectually but to experience genuinely. There cannot be any quarrel between reason and perception. Faith is the name for accepting something which is an object of a higher kind of perception.

All these statements are equally true of Śrī Jīva, But the place of God in his system is still different from that of both Śaṅkara and Rāmānuja. Here again we shall notice the attitude of reconciliation.

Saṅkara places God below the Absolute and prefers to call Him the lower *Brahman* (Absolute). Rāmānuja makes them identical and puts them on the same throne. But Śrī Jīva places God above and beyond the Absolute and calls Him the highest Absolute. This perhaps appears illogical. How can there be anything behond the Absolute ? The expression itself does not mean anything to us. But we shall see that this signifies something very meanigful to Śrī Jīva and that again it is in perfect consistency with the spirit of his system.

We have seen that the ultimate substance for Śrī Jīva is Absolute consciousness. It is unity of the three principles, will-to-be, will-to-know and will-to-enjoy, in their fullness. This means that the Absolute Being is all-existence, all-knowledge and all-joy. Śrī Jīva can express it in one word. Absolute reality is 'Love'. It is this nature of the Absolute that accounts for its unceasing expressiveness. The nature of perfect 'Love' is to overflow. So far as the Absolute is perfect being it is steady, calm, and immutable, but so far as the outburst of Love is concerned it is mobile, flexible and dynamic substance "He is seated in immobility

but he manifests himself in movement."[1] Owing to perfect integrity the Absolute is a 'Being' and due to indomitable impetus for expressiveness it is a 'Becoming'. Since it is a becoming it has a 'Life' and a 'history'. The creation is an expression of supreme delight of the Love absolute. The Absolute becomes creator not because of any limitation, as Śaṅkara would have us believe; but because of the exubérance of fullness the permanent being becomes fluent. As Professor Whitehead expresses it, "It is as true to say that God is permanent and the world fluent as that the world is permanent and God is fluent."[2] Neither as an architect nor as a magician does the creator create, but as a poet. He is called the *ādi-kavi*—the First Poet. As a poet composes his poems not to limit himself but to give expression to his inner joy, so does the creator create out of the fullness of his Being.

The Absolute, then, has a history. But this is not all. Śrī Jīva tells us that the Absolute not only has a life-history but it has two lives and two life-histories. Before we try to understand just what is meant by holding that one and the same reality can have two lives, we should discuss the Trinity or the Three Stadia in the life of the Absolute Being.

THE TRINITY

The Absolute Being is all-existence, all-knowledge and all-joy. Though these three phases are indivisible, still, due to the eternal will-to-manifest, three moments are distinguishable in the life of the Absolute: (1) All-existence, (2) All-existence and All-consciousness, and (3) All-existence, All-consciousness and All-joy. In fact, every phase involves the other but nevertheless a difference in degree is recognized due to the following considerations.

There can be existence without knowledge and joy. That is to say, such existence is logically possible. In order to exist, a thing need not be conscious of itself and joyous. Consciousness and

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[1] Aurobindo, *Essays on the Gītā* (Calcutta : Arya Publishing House, 1926), p.192.

2. Process and Reality, op. act, P528

joy may be potential in it but they need not be actual in order that there can be an actuality of existence. But this is not so when 'consciousness' is in question. An entity in order to be conscious must exist. Existence cannot be potential in consciousness. If consciousness is actual then it must be actually existent. There can be an unconscious existent, but not a non-existent consciousness. But again a conscious existence need not necessarily be joyful. Joy may be in it potentially but it need not be actual. But the case is altogether different when 'joy' itself is in question. In order to be joyous, an entity must exist and must be conscious of its existence. There may be a joyless consciousness but never an unconscious joy. So if joy be actual then consciousness and existence must be actual. Thus it is obvious that there is a difference in degree of depth and fullness in these three moments of the life of the absolute.[1]

One moment is the pure existence, the root and sustainer of all existence. This is called *Paramātmā,* who is the ground of all existence. The next higher moment is all-consciousness which involves all-existence. It is an existence conscious of itself. This stadium is called *Brahman* or the Absolute *Par excellence.* Throughout the Vedāntic ontology it has been held that the Absolute is pure consciousness which is existent. But now according to our present analysis we find that there is another moment beyond the Absolute *par excellence.* This is All-joy. This stadium comprehends the Absolute but still goes beyond it. This is called *Bhagavān-Krisna.* Lacking adequate English equivalents, we shall keep the original Sańskrit terms for these three stages. As nearly as possible we may translate *Paramātmā* as World-Spirit and *Brahman* as the Absolute and *Bhagavān-Krisna* as the Supreme God-head.

Śrī Jīva starts with the *Bhagavān* (Supreme God-head) and then derives the other two from Him, and then again shows the consummation of all in Him, He is the eternally perfect Absolute Person, infinite in excellence, power, and sweetness.

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[1]Baladeva, *Siddhāntaratna* (Benāres: Government Sanskrit Library, 1924), p. 40.

Dr. Seal tries to draw a parallel to the Hegelian system. He writes :

> *Brahman* corresponds to Hegel's Absolute Idea, *Paramātmā to its heterization in nature and spirit and Bhagavān* (God-head) to the complete cycle of the dialectic process. Only the Vaiṣṇava philosophers, more clearly than Hegel, begin with *Bhagavān,* the eternally Perfected Absolute Person and also end in Him.[1]

Brahman, the absolute existence and consciousness is comprehended as the second stage and the *Paramātmā* or world soul as the third stage in the Absolute and perfect Person of all joy, who is the First Person and the supreme.[2]

> As creating and maintaining the world, as inspiring and ruling souls, He manifests himself as *Paramātmā* or world soul. *Paramātmā* is *Bhagavān* manifested in relation to the world and individual souls. At in same time paramātmā is comprehended in Bhagavān *Brahman* (Absolute) again is *Bhagavān* (God-head) taken simply as pure and absolute intelligence without distinction of subject and object.[3]

We have then the trīnity. The first Being is the Supreme Personality of the God-head, the second Being is the Absolute *par excellence* and the third Being is the World Spirit. The relation of the second and the third to the first is explained in two ways. It is said that they are either real manifestations in the God-head Himself or subjective apprehensions of the devotee.[4] The point is that Śrī Jīva is not quite sure whether the given description or definition of the second and third stages would be their primary definition or secondary definition,[5] that is to say whether they correspond to something actual in the Lord Himself or are true only in relation to the experience of the worshipper. He has a feeling that very likely both are true. About the second stage,

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[1] *Comparative Studies in Vaisnavism and Christianity,* op. cit., p.80.

[2] Śrī Jīva, *Bhāgavata Sandarbha.* (Calcutta: Bhāgavata Dharmamaṇḍal, 1926), p.2.

[3] Seal, *Comparative Studies in Vaisnavism and Christianity, op. cit. p.40.*

[4] *Ibid, p.4. See* appendix.

[5] *Supra,* Part ii, ch. iii, sec.2.

Brahman or Abslute *Par excellence,* Śrī Jīva says that it is God-head taken as pure consciousness without any distinction of subject and object. It is a manifestation of the Godhead of the worshipper. When in the state of blissful ecstasy the worshipper loses all sense of ego and non-ego, subject and object merges in pure homogeneity of consciousness.[1] Herein Śrī Jīva finds room to make use of the indeterminate perception (*nirvikalpa pratyaksa*) in the logician's sense.[2] He says, "Just as the new born babe perceives a manifold of sense which it cannot yet discriminate or assimilate or reduce to perception through the categories of the understanding, so the devotee in his state of trance is unable to appreciate the infinite excellence and perfection of the Lord's Personality and receives a vague distinctionless intuition in his soul."[3] This is the aesthetic experience of the unification of one's self with the universal whole. This is said to be the first moment of the vision.[4] With the subsequent moments we shall deal in their due place. "The intuition of *Brahman* (Absolute) pure and simple is, for Śrī Jīva, an undoubted fact of consciousness, though it requires to be transcended."[5] And it is transcended in the experience of the Godhead (*Bhagavān)*) Himself.

Our previous discussion[6] about personality and impersonality now seems to come out in a clearer light. It was said that from the personal we grow towards the impersonal and then in culmination we transcend that impersonality and arrive at the greater Personality. These three stages in the individual's life of the absolute, namely *Paramātmā, Brahman and Bhagavān.*

These three stages of the Absolute Life are sometimes pictured by the help of an analogy of the ocean. The ocean has three strata. One of them is the deepest layer, which is calm and restful. Perfect stillness regns there. Another is the surface which is incessantly tossed by the ripples and waves. In between these two sides there is a layer which is in the middle wherefrom upwards all waves spring and wherefrom downward all is serene. This middle stratum

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[1] *Bhāgavata Sandarbha,* op. cit., p. 2
[2] *Supra.*
[3] Seal, *Comparative Studies in Vaisnavism and Christirnity,* op. cit., p. 88.
[4] *Bhāgavata Sandarbha,* op. cit., p. 18.
[5] Rādhākrishnan, *Indian Philosophy,* op. cit. II, 761.
[6] Rādhākrishnan, *Indian Philosophy,* op. cit. p. 97-99.

corresponds to the Absolute par excellence (*Brahman*), and the one on the surface corresponds to the World Spirit (*Paramātmā*). And the deepest level corresponds to the transcendental Supreme Person, with this difference that unlike the ocean it is bottomless and has very different kinds of motions of its own. The middle layer is static and both sides of it are dynamic. This is precisely what is meant by saying that the Absolute has two life-histories. One of them is towards the *Paramātmā*—the World-Spirit and the other towards the *Bhagavān*—the Supreme Person. The former is lower and the latter is higher. The former is 'here' and the latter is 'yonder', to use the language of Plotinus. The former accounts for the entire cosmic order and the latter another supra-cosmic plane of uninterrupted Love and Joy.

The *Paramātmā* (World-Spirit) satisfies Rāmānuja, the *Brahman* or Absolute *par excellence* of pure consciousness satisfies the demand of Śaṅkara, and Śrī Jīva has his *Bhagavān,* the supreme God-head beyond them all. It should be noted that this was not made to satisfy anyone's demand. It is the necessary outcome of the systematic thinking of the philosopher.

The World-Spirit (*Paramātmā*) may be called the descending Absolute who accounts for all in the cosmic order, and the transcending supreme Person (*Bhagavān*) may be called the ascending Absolute who accounts for a surpa-cosmic sphere. It is He who is the subject-matter of theology as such.

The supra cosmic life of the God-head is called *nityalīlā* or 'eternal play', and His cosmic life is called *srstilīlá* or the 'creative play'. Before we pass on to describe the eternal play, we should say one word more about the word 'World-Spirit' which we have used for *Paramātmā.* It should not be forgotten that the *Paramātmā* or World soul is as much transcendent as it is immanent in the world order. Śri Jīva says[1] that *Paramātmā* dwells in every object, in every living being as the internal controller. He is the transcending sustainer and source of the entire cosmic order, which consists of the interaction between His Intermediary and Secondary Power. It is only in this sense that *Paramātmā* satisfies, as we have said, the demand of the Rāmānujists' system.

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[1] *Karmasandarbha,* op. cit., p.30

LILA OR THE DIVINE SPORT

What has been called the life-histories of the absolute is termed *līlā*—meaning play or sport of the Deity. Baladeva writes:

> Though all full and desiring nothing, yet the motive which prompts the Lord towards the creation of this wonderful world is mere sport only and has no object beneficial to Him in view. As in ordinary life, men full of cheerfulness when awakening from sound sleep, begin to dance about without any object, but from mere exuberance of spirit, such is the case with the Lord. This Līlā or the Sport of the Lord is natural to Him, because He is full of Self-bliss.[1]

The Neo-Vaiṣṇavas often draw the analogy with the play of children.[2] The playing of children is said to be the expression of fullness. Not due to any want or definite purpose, but out of exuberance of energy does a child play. A child is considered to be a type of full personality, because the individuality of the child has not yet been fragmented like that of an adult by a number of chaotic desires and uncontrolled passions. Although one can explain the different activities of a child from the standpoint of biological drives and responses, yet the point of analogy here should not be overlooked. It appears to be an undoubted fact that the state of a completely integral personality has in some sense great similarity with that of a child.[3] This is the reason the sport of the Lord is not only compared with, but also expressed as 'child's play'. The divine sport is almost invariably described by such terms as singing, dancing, or playing on the eternal flute. These are considered to be the expressions of the exuberance of joy. "The voice that is just enough can speak and cry to the extent needed for everyday use, but that which is abundant sings and in it we find our joy."[4]

In order to illustrate how this divine sport is expressed by the writers of this school in the language of singing and dancing we quote a passage as a specimen.

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[1] *Govindabhāsya* ii. 1.33, *op. cit*, V.266.

[2] S. Chakravarty, *Bandhukathā* (Faridpur: Bandhu Kutir, 1991), p. 299.

[3] Cf. Natt. 19: 14, "For of such (children) is the kingdom of God."

[4] Rādhākrishnan (ed.) *Contemporary Indian Philosophy*, op. cit., p. 36

> Nature is the materialized Will-force of God. The Will-force of God is a reflection of God Himself—the objectified phases of the semblance of manifoldness of the absolute one. God is the husband and the Energy of His Will, Nature is His wife. God is the Lover and the Nature is His loving Lady-love. By His all-pervading essence, the only support and sustenance of nature, He clasps His lady-love to His bosom and dances with her to the intricate steps of the music of her laws. This is His *Rasa* dance in the aggregate, the *Rasa* dance that is being performed every moment within nature though hidden from our out-looking physical vision.[1]

The absolute, we have said, has two lives or sportive activities. One of them is associated with the *Paramātmā* (World-Spirit) who is descending and the result of whose activity is this cosmos. The other is connected with the God-head (*Bhagavān*) who is ascending, and whose expression is called 'Goloka'—the supramundane plane of eternal delight. The difference between these two realms of divine sport is variously expressed and explained. One of the most important points of difference lies in the fact that the lower order is cyclic, and the higher order is rectilinear, that is to say the former has evolution and involution whereas the latter moves on and on, ever increasing throughout eternity. This difference between the two spheres is due to the fact that the higher order is the expression of the Primary Power of God and the lower order is that of His Intermediary and Secondary Powers. Now, it is believed that the potentialities of the Intermediary and the Secondary Power reside in the World-Spirit (*Paramātmā*) as seeds. In creation they unfold and become actual. It is considered as a fundamental principle in nature that when something becomes actual from its seed-like potentiality, it has always a tendency to go back to that potential state again. The analogy is taken from the tree and seed and their seasonal germination. This principle explains the evolution and involution in the cyclic movement of cosmic order.

Now the God-head in His Primary Power is perfectly actualized Person. All-existence, All-knowledge, All-joy reside in Him in

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[1] Bābā Bhārati, Śrī Kriṣṇa op. cit., p. 307.

their fullest actuality. The expression of this Primary Power cannot be one of potentiality. It is a manifestation without any complete, freedom and joy. It is a manifestation without any potentiality, and it goes on increasing uninterruptedly for eternity. Kriṣṇadās writes: "The embodiment of infinite Love is Full in the fullest sense, and has no more room to grow but behold the mystery! it is still increasing every moment throughout neverending time."[1]

In this process of never-ending augmentation all the values of joyful delight that are realized remain conserved with Him for all time. It grows and grows and never ceases. Śrī Jīva shows that even the derivative meaning of the word *Brahman* supports his views, since *Brahman* means one who grows and makes everything else grow.[2]

It is also important to notice that both orders are considered to be beginningless and endless. Only one of them moves like a wheel in time and is subject to time, and the other order moves like an arrow or snowball and transcends time in the sense that it carries along the whole past with it. The movement of the latter has a dialectical nature which we shall discuss presently.

THE PERSONALITY OF THE GOD-HEAD.

The Supreme God-head (*Bhagavān*) is a concrete Person (*Purusa*). He is called the *Uttama Purusa* or *Hari Purusa,* that is, most exalted Person. We noted before that Śrī Jīva conceives of the Absolute as both self-conscious and pure consciousness. The three Beings that constitute the three moments in the life of the Absolute are all self-conscious principles. But *Bhagavān,* who is the highest of the three, is not only self-conscious being, but He is said to be a concrete Person having a perfect form also. The world-spirit and the Absolute par excellence (*Paramātmā*and *Brahman*) are formless but the Supreme God-head has a beautiful Form. By form is meant 'body'. The highest Lord has a 'body' and His body is like that of a man, or more correctly, the human being looks like Him rather than He like us. The human body is

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[1] Kriṣṇadās, Śrī *Chaitanya Charitāmṛta,* op. cit., I.A.

[2] *Sarvasaṁvādinī,* op. cit., p 13.

said to be a very imperfect copy of the most perfect 'body' of the Lord.[1] The beauty and sweetness of the 'body' of the Lord surpass all description and intellectual comprehension. But having a body does not make Him any the less absolute, at least to Śrī Jīva and his followers. Unlimitedness and limitation, he tells us, are not contradictory. They together represent the fullest import of the Joy Absolute. The 'body' of the Lord is made of pure consciousness (*chit*). As water becomes ice due to excessive cold so does the absolute consciousness assume a form due to the exuberance of joy and delight.

> The Vaiṣṇava teachers deny a physical form to the divine. They maintain that the divine has a shining form, not a material cast but a self-effulgent spiritual figure. The Vaiṣṇavas lay emphatic strees upon *rūpa* (form) consciousness. The *arūpa* (formless) consciousness has its being and locus in *rūpa* (form) consciousness. This form consciousness is not to be conceived as an occasional or temporary expression. Baladeva in his *Siddhāntaratna* affirms the co-reality of *Bhagavān* (God-head) and its form. Both are non-different or identical.[2]

So His body is not made of any other component stuff, it is identical with the spirit.[3] As ice is nothing but water so is His body nothing but pure consciousness and joy condensed. "The Absolute has got no limbs like ours which are made up of the five sensuous elements, but really possesses supersensuous limbs of which the sole ingredient is bliss and consciousness."[4]

That the Supreme God-head has a blissful sorm Śrī Jīva proves by quoting authoritative statements from the Upaniṣads and *Śrīmad Bhāgavata,* which are regarded as revealed. Professor Mallik seeks to prove that even the devotees of other historic religions, though they apparently speak of the formless God, do tacitly assume, perhaps in the depths of their heart, some form or other of the Lord. He speaks of Christianity, Judaism and Islam

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[1] *Śrī Chaitanya Charitāmṛta,* op. cit., ii 21.

[2] Sircar, *Comparative Studies in Vedāntism,* op. cit., pp. 109-10.

[3] Kriṣṇ, *Śrī Chaitanya Charitāmṛta,* op. cit., iii, 5.

[4] Mallik, *The Philosophy of Vaisnava Religion* (Punjab: Oriental Book Department, 1927), p. 52.

and points out passages from their respective scriptures which seem to corroborate this view[1].

To this inquiry why the body of the Lord looks like that of a human being Bābā Bhāratī tells us:

> Krisna (God-head) in Form and in Love-effulgence is present as much in a grain of earth, in a blade of grass, in a beast, as in man. Only that Form is more or less covered in the lower life-forms, on account of many of the composing principles being unopened, while in the man all the principles being opened, the man-form looks more like the form of God. Some people refuse to believe that the Supreme Deity has a form like that of a man, because God, with a human form, would be lowered in their estimation. These devout poeple forget that the human form is but an imperfect picture of God's form, instead of God's form being a copy of the human form. So god need not take the trouble of assuming an imperfect reflection of His own perfect form.[2].

Lest this conception of the God-head having a body like the human body appears simply grotesque to the reader, I may quote here a few lines from the writings of a Christian theologian and philosopher of the 18th centrury, Immanuel Swedenborg. Our histories of philosophy spare no space for him, although he was great enough to attract the attention of Kant. Swedenborg writes in his master work:

> In all the heavens there is no other idea of God than that He is a Man..... It is known from Genesis that men were created after the image and likeness of God. God also appeared as a man to Abraham and to others. The ancients from the wise even to the simple thought of God no otherwise than as being a Man..... That in God there are infinite things anyone may convince himself who believes that God is a Man, for in this idea and in no other is the idea of the Lord.... That in God there are infinite things anyone may convince himself who believes that God

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[1] Malik, *The Philosophy of Vaisnava Religion*, p. 62.

[2] Bābā Bhāratī, *Śrī Krisna*, op. cit., pp, 25-26.

> is a Man, for being a Man He has a body and everything pertaining to it, that is a face, breast, abdomen, loins and feet, for without these He would not be a Man. And having these He also has eyes, ears, nose, mouth and tongue; also the parts within man as the heart and lungs, and their dependencies, all of which, taken together make man to be a man. In a created man parts are many and regarded in their details of structure are numberless; and in God-Man they are infinite, nothing whatever is lacking and from this He has infinite perfection. This comparison holds between the uncreated Man who is God and created man because God is Man, and He Himself says that the man of this world was created after His image and into His likeness (Gen. 1 : 26-27).[1]

To be sure, I must repeat that though the highest Being is said to have a body like human mortals, Śrī Jīva, Baladeva and the rest of the Vaiṣṇava teachers before and after them, never tire of repeating the fact that the similarity between the body of the Lord and that of a man is only in shape and structure and never in ingredients. The human body is made up of gross matter whereas the Lord's body is supremely spiritual and super-sensuous. Its elements are pure consciousness, joy and bliss. The very definite nature of that component stuff is called *rasa*, the character of which we shall see shortly. We must also not forget that when a Vedāntist speaks of consciousness he conceives of it as the most spiritual substance which constitutes the ultimate stuff of the universe. The Lord is called 'embodied joy', or 'solidified bliss' (*ānanda-vigraha, ānanda-ghana*). His body is said to be 'charmingly graceful' (*madana mohana*). "The beauty of the body of Kriṣṇa (God-head) changes like the shifting colours in a kaleidoscope, into more and more soul-entrancing loveliness at every second, for it reflects the concentrated beauty and sweetness of the whold universe, charms warring with charms for supremacy—bubbling foam and froth of the sweetness of the Nectar of Love."[2]

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[1] *Divine Love and Divine Sisdom*, sec. 11-27 (New York: Swedenborg Foundation, 1933), pp. 12-27.

[2] Bābā Bhāratī, *Śrī Krisna*, op. cit., p.40.

THE ETERNAL ABODE OF THE GOD-HEAD

The Supreme Lord has not only a charming body but also a delightful abode in which to dwell. He is said to be everywhere in every space and beyond all space, but still a very definite home has been attributed to Him. The eternal 'Home' (*dhāma*) of the Lord is named 'Goloka'. That is the spot where the whole reality is said to be centred—the centre of the universe. But where is it?

> Where is the centre of the material world? Unquestionably in the region of the sun. The life that animates the world is therrefore the life that lies behind the sun. But as this world of ours has a sun of its own, so also have the other worlds. The great principle of Life in its fundamental unity must therefore be supposed to be behind all the suns. Every sun has its life centre there... The *'Goloka'* literally the region of the sun (light) where the most High lives is thus to be comprehended in and through the sun and the suns. The firmament where He actually lives is not the firmament of the cosmos but the eternal firmament, the *Paravyoma,* which alone can hold eternal Life. Cosmic life touches only its fringes.[1]

The Upanisad say that He is present eternally in His own supreme heaven like a tree, but simultaneously the whole world is pervaded by Him.[2] This is possible due to His incomprehensible power and glory. Śrī jīva clarifies the situation much when he says that this Home (*dhāma)* of the Lord is but a mode of the essential Primary Power of the God-head. The undifferentiated luminosity of the impersonal Absolute (*Brahman*) which has been said to constitute the 'aura' of the supreme Personality of the Lord is the same as this eternal abode.[3]

In spite of the attribution of a body and a home it should however never be supposed that the God-head is ever thought to be finite. A simile with the Sun that has been used by Śrī Jīva himself and his disciples, expresses their position quite clearly.

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[1] Shāstrī, *The Bhakti Cult in Ancient India,* op. cit., pp. 143-44.

[2] *Māndukya Upanisad,* iii.9.

[3] Śrī Jīva, *Śrikrīsna,* (ed. P.G. Goswāmī: Navadvip, 1626), p. 339.

> The body of the Supreme Deity, Kriṣṇa's Body, is concrete-looking like man's but infinite in the expansion of its Radiance of Real Self, just as the orb of the sun is the concrete-looking centre of its abstract self in the manifestation of its light and heat. The orb, its radiance and its heat must altogether be called the sun and not the orb alone. *Krisna* (God-head), the spiritual Soul of the sun as well as of the universe has likewise a Form-Centre from which radiates to limitless infinity His effulgence called Absolute Love, which pervades all creation and space.[1]

THE ATTRIBUTES OF THE GOD-HEAD

Infinite auspicious qualities are attributed to the Lord. It is, however, always insisted that all attributes are identical with His essence and not accidental. Another very interesting and important point is made about the Lord's attributes. All the auspicious qualities are divided into two classes, one class is called *aiśvarya*—majestic, and the other class called *mādhurya* meaning charming. To the highest God-head, the First Person of the Trinity the former class of attributes is denied and simply the latter class is ascribed. In order to understand the reason for this we need to enter into the very heart of the theology of Baladeva. The simple literal meaning of the two terms *aiśvarya* and *mādhurya* as majestic and charming, respectively, do not help us much unless we realize just what is meant and why.

All the divine qualities such as omniscience, omnipotence, omnipresence, etc., are included in the majestic category by virtue of the fact that they are too great for human beings to comprehend, and hence they make the God-head unapproachable. The attributes, on the other hand, which we may call supremely human such as friendliness, sympathy, kindlines, attractiveness, deep affection, eagernes to love and to be loved, etc., are included in the 'sweet' category. These are the qualities that we appreciate and praise every day as we come in contact with our fellowmen

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[1] Bābā Bhāratī, *Śrī Krisna*, op. cit., p. 39.

in society and particularly with our most dear ones in the family circle. We may call them ideal domestic virtues. These domestic virtues are pre-eminently attributed to the highest Lord. If we can conceive—and perhaps this is not very difficult—one single person who is the best father to his children, the kindest master to his attendants, the sweetest child to his own parents, the most amiable friend to his associates and the most loving husband to his wife, *then,* when this is conceived, we shall have some idea as to what kind of personality the supreme God-head is supposed to be like by Śrī Jīva and his school. The Lord is at one and the same time father, master, son, friend and husband in their most ideal sense. He is called *madhura* as He exhibits in Himself all ideal virtues. The term *madhura* literally means 'sweet', but it is also a technical word. As we have entered into the subject we would better do justice to this technical phrase by bringing out its significance more fully. As was just observed, the 'majestic' qualities which seem to place God and man very far from each other, have not been of much importance to the highest God-head. The question arises whether the Lord does at all possess those qualities or whether he altogether lacks them. It seems obvious to us that the Supreme Lord cannot lack such qualities as omnipresence. Could we say then that He possesses them but does not make use of them? This also seems illogical. If one is omniscient and knows everything, how can he possibly help using that power. Can he then forget about it? This appears to be impracticable. It seems utterly impossible for a person to have the power of omniscience and to be forgetful of having it at the same time. But this is precisely what Śrī Jīva asserts to be the case with the God-head. The Lord creates, says Śrī Jīva, a new 'Principle' which covers Himself. He does it in order that He may be more sweet and consequently more sociable and approachable to human beings. His love is incomplete until he can communicate. In order to make the communication possible He creates out of Himself a novel 'Principle' which is called *yogamāyá.* creating this 'Principle' out of Himself, the Lord has given it freedom so that it can lord it over Himself. The Principle of *yogamāyá.* therefore, is the principle which conceals the so-called 'majestic' or ultrahuman qualities of the God-head and lets the supremely human qualities shine

forth more charmingly and beautifully. What shines out in this way is considered to be more real and graceful than what is veiled. By virtue of this principle of *yogamāyā* the Lord does and does not posses omniscience, omnipotence, and the like at the same time. He behaves as if he is not omniscient. This behavior of His is not pretence but is genuine, because the principle of *yogamāyā* has been given the power to function free of the Lord's will. To illustrate the point, supposing Śrī Jīva knew of Jesus Christ and saw Him suckling the breast of the Virgin Mary. Śrī Jīva would say that this is 'sweet' or *madhura* because the Son of God does not need a mother's breast to live on, but still as Christ He does it. This is due to *yogamāyá* that has made Him forget that He is the Son of God.

Now we are in a position to understand the technical phrase *madhura* (sweet). 'Sweetness' of the God-head consists in the exhibition of His supremely human qualities when the ultra-human qualities of His are concealed by the function of *yogamāyā.*

> Indeed in the Bengal school (in the school of Śrī Jīva) *Bhagavān* (God-head) is all sportive delight in love and joy. The grandeur and sublimity of the Infinite Life has been thrown into the background; it is still there, but in the height of love the self-revelation on a deeper basis in delight requires the temporary withdrawal from vision of the Infinite in its majesty.[1].

This withdrawal is effected by the agency of *yogamāyā.*

We should do well to remember this principle of *yogamāyā.* She plays a very important role and we have to meet her again (the word *yogamāyā* is in the feminine gender and it is always mentioned as She). She is made of the Primary Power of the Lord and is called 'Divine creativity', which is sharply distinguished from 'Cosmic creativity', the latter being the Secondary Power of the Lord. Let us remember that there are two histories in the life of the Absolute and we are at present concerned with the higher one.

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[1] Sircar, *Comparative Studies in Vedāntism*, op. cit., p. 116.

THE CONCEPT OF RASA OR THE ULTIMATE ESSENCE

Besides the 'sweet' qualities, another very unique attribute is ascribed to the Lord. That attribute is *rasa*. This is an untranslatable word. Although it has a long history in Hindu thought, being in use since the days of the Upaniṣads, yet in the Vaiṣṇava literature its use is peculiar and there it has become a technical term of great importance. We shall try to elucidate its significance as much as practicable.

The word *rasa* means 'relishable flavour'. When a thing is pleasurable or enjoyable it is said to possess *rasa*. The rhetoricians use this term in connection with poetry and music. Poetry is defined as the aggregate of 'sentences whose soul is *rasa*'. Music is rhythmical sounds having *rasa*. The Hindu chemistry and medical sciences make striking use of this concept. As early as the *Taittirīya Upanisad*[1] we find *rasa* used as substance and equated with God. (It however makes no difference whether *rasa* is attribute or substance in the case of God since in Him they are identical).

All *rasas* are said to be the *rasa* of God. It is God in an object that makes that object pleasurable.

> As life implies joy, and joy implies life, Hindu philosophy has very appropriately hit upon a single expression *'rasa'* to denote both the phases of the same thing. *'Rasa'* is the vital essence of everything that lives and grows. It is the principle of joy that stands for the life and the expansion of the soul. When the Upaniṣads speak of the Highest Principle as *'rasa'* they speak of the one embodiment of all-life and all-joy. Trace the essence of existence from the lowest to the highest and you come to the fountainhead as *rasa*. Trace the essence of joy from the grossest to the finest, you grasp the eternal source of *rasa*.[2]

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[1] II. 7.

[2] Shāstrī, *Bhakti Cult in Ancient India*, op. cit., p. 146.

Śrī Jīva calls the God-head *Prema-maya Rasa-rāja*— the embodiment of Love and the Prince of *rasa*. Love and joy are said to be two aspects of one essence which is *rasa*. *Rasa* is called the quintessence of consciousness and the Lord is 'solidified *rasa*' (*rasaghana*). It has been said that the supreme God-head has a body and its structure and shape is like the human body but its component stuff is different. Now we have the component stuff. *Rasa* is the content of His body. It is all *rasa*, nothing but *rasa*. Every part of His body is made of 'rasa' (*akhila rasāmrta mūrti*). If *rasa* is taken as the quintessence of consciousness a new light is thrown on the idea of the Lord having a body. In spite of all that has been said about the Supreme-Being having a body, we cannot help a reminiscence of primitive idolatry. But now by the concept of *rasa* as the essence of consciousness that notion of divine body is rendered more intelligible and the attempt can be made to place it on a philosophical basis. We have seen all along that for a Vedāntist it is consciousness which is the fundamental substance of the universe. Now *rasa* is said to be the *essence of consciousness*. From the spirit in which the concept of *rasa* is interpreted and described by Śrī Jīva and his followers, I venture to suggest that *rasa* is the same as what Professor Alexander vaguely calls 'deity'.

> Within the all-embracing stuff of space-time the universe exhibits an emergence in Time of successive levels of finite existences each with its characteristic empirical quality. The highest of these empirical qualities known to us is mind or consciousness. Deity is the next higher empirical quality to the highest we know.[1]

If it is one and the same substance that is pointed at by the terms *rasa* and 'Deity', then the following remarks of the same author on the nature of 'Deity' may throw some distant light on the idea of Śrī Jīva of the God-head being both finite and infinite at the same time.

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[1] Alexander, *Space, Time and Deity* (London: The Macmillan Co., 1920). p. 345.

> God includes the whole universe but his Deity though infinite belongs to or is lodged in only a portion of the universe.[1] Deity is an empirical quality but though it is located in a portion only of the universe, which universe of Space-Time with all its finites of lower order is God's body, yet that portion is itself infinite in extent and duration. Not only is God infinite in extent and duration but his Deity is also infinite in both respects. God's body being the whole of Space-Time is omnipresent and eternal but His Deity though not everywhere is yet infinite in its extension and though His time is a portion only of infinite time, His Deity is in virtue of what corresponds in Deity to memory and expectation in ourselves, infinite in both directions, Thus empirical as Deity is, the infinity of His distinctive character separates Him from all finites. It is His Deity which makes Him continuous with the series of empirical characters of finites but neither is His body nor His mind finite.[2]

We quote Alexander deliberately, being well aware of the fact that the approaches of Professor Alexander and of Śrī Jīva are poles asunder. One starts with consciousness and deduces mind and matter from it while the other begins with space-time and climbs up to consciousness. Alexander's deity is emerging, Śrī Jīva is already there perfectly actual (although he would not deny that it is also emerging or growing in his sense of the terms). Alexander does not know, he only surmises the nature of the deity, Śrī Jīva thinks he *knows* it because he himself has sprung from that same sweet abode of *rasa*. Alexander's 'emerging' is Śrī Jīva's returning homeward. But particularly because of these great differences between the idealistic and realistic approaches of the two thinkers a certain agreement, however vague, in their findings regarding the essence of the deity seems to be more remarkable and weighty than it would be otherwise. At any rate, the concept of the God-head having a body which is made of *rasa* or essence of consciousness does not, even under realistic examination, seem so bizarre or unphilosophical as it appears to us at the outset.

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[1] Alexander, *Space, Time and Deity* (London : The Macmillan Co., 1920), p. 359.

[2] *Ibid.*, p. 358.

THE SWEET ACTIVITIES OF THE LORD

DIALECTIC OF LOVE

We now propose to discuss what the precise character of the eternal sport of the Prince of *rasa* is. The unity and simplicity of the Lord have been established. But the enjoyment of Love in its truest sense seems to require a companion. In order to become Himself in the fullest sense the Lord has to create His associates.

"Unity even at the very root chooses to show itself in variety. That is the essence of the *Sātvata* (Vaiṣṇava) docrine."[1]

The Lord and His Primary Power has been spoken of as non-different. Now it is said that He separates Himself from His primary Power. In other words, He divides Himself into two—the Being-for-self and the Being-for-expression. The former is He Himself and is called *Krisna,* one who draws, and the latter is His Primary Power called *Rādhā,* one who draws, and the latter is His Primary Power called *Rādhā,* one who adores.

"*Rādhā* means adoration or Love-devotion. *Rādhā* is the embodied manifestation of *Krisna's* Love-principle—the energy of His soul, the principle in Kriṣṇa which sets His Love into motion."[2]

They are identical in reality though a concrete realization of Love demands a seeming difference between them. The Being-for-self (*Krisna*) is the charming embodiment and agent of the most supreme delight and the Being-for-expression (*Rādhā*) is the inner essence and creator of rhythm of that Love-life.[3]

In order that the Lord may enjoy Himself, *Rādhā* assumes different stages of the love-relation and appears before Him

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[1] Shāstrī, *Bhakti Cult in Ancient India,* op. cit., p. 396.

[2] Bābā Bhāratī, *Śrī Krisna,* op. cit., p. 303.

[3] Śrī Jīva, *Śrīkrisna Sandarbha,* op. cit. 303.

variously. When the Primary Power (*Rādhā*) serves as a servant the Lord is Master. When this Power loves as friend the Lord is the Friend. When it (*avarūpa śakti*) caresses as mother, the Lord is the child and lastly, when *Rādhā* endears as wife the Lord is the Beloved. The sweetness is said to increase from servantship through friendship and motherhood and cluminates in wifehood the Being-for-self (*Krisna*) and ultimately they become unified agains.[1] By the power of *yogamāyā*[2]—the Divine creativity—all these intermediate stages are conserved throughout eternity. All these constitute the eternal home of the Lord. This is the eternal ideal type of all homes in the world. In this eternal home there esist an eternal mother, an eternal friend, an eternal servant, and an eternal wife, all centred around the Lord who is the most ideal son, friend, master, and husband all at once. All the homes in the universe are imperfect imitations of that Perfect one. They all participate in it. Here is a specimen of the much enriched Platonism of the Orient. Plato's ideas had no flesh or blood, these are all eternally living beings!

The neo-Vaiṣṇava thinkers march on with this dialectical march of love. They say that the loving sport of the Lord never stops. It moves on uninterruptedly in a dialectical fashion. When the Being-for-expression (Rādhā) becomes unified again with the Being-for-self (*Krisna*), the God-head becomes, as it were, more enriched and more sweet. As a synthesis He comephends within Himself all the stages of the love processes that have preceded. He is now called *Gaurānga*—the Brilliant one, the Great Lord (*Mahā-Probhu*).[3] The Brilliant one again separates His Being-for-expression (*Nityānanda*), the Eternal Bliss, from Himself. In this second round of the dialectic a new note is struck. The 'Eternal Bliss' (*Nityānanda*) not only appears as servant, parent, associates and family members before the Lord, but also 'distributes himself' to all human beings so that they may also share, in and through him, in the love of the Lord and thereby

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[1] Krisṇadādās, *Śrī Chaitanya Charitāmrta*, op. cit., p.3

[2] *Supra*, part II, ch. v., sec. 5.

[3] Krisṇadās, *Śrī Chaitanya Charitamrta*, op. cit., p.3.

heighten the enjoyment of the Lord. 'Eternal Bliss' (*Nityānanda*) gradually approaches the Lord as the phases of love deepen and ultimately becomes unified with Him in the most ecstatic state of joy, thus completing the second round of the dialectical movement of Love.[1] The synthesis now reached is called *Hari Purusa*—the thrice Great and the Holiest Lord. He is the Best and the most supreme Personality (*Purusottama*). He is said to be Infinitely Infinite in joy and love (*anantānantamaya*). His Love now overflows not only to have joy in family groups or in social circles but to make the entire universe participate in His joyous sport. He longs and longs for all the created monade (*jīvas*) which, including atoms and molecules (*anu-paramānu*) are innumerable in number. He feels, as it were, that He is incomplete without them. It is this conception that Tagore has in his mind when he says, "In our country the Vaiṣṇavas have realized this truth and boldly asserted it by saying that God has to rely on human souls for the fulfillment of his love."[2]

Hari Purusa is called *Mahā-uddhārana*—the 'Giver of Universal Beatitude'. His unceasing longing results in the need of Incarnation, which we shall discuss shortly. The germ of it we have just seen in the 'Eternal Bliss' (*Nityānanda*). This longing of the Lord to communicate Himself should be carefully distinguished from the first longing, which is for creation. The first overflow of Love is to create and the second outburst is to incarnate and thereby to be reunited with the created. For joy is the creation, for more joy is the Incarnation.

To come back to the love-dialectic. The dialectical movement of love finds its culmination in the *Hari Purusa*, who is the Highest synthesis of all the previous 'moments' of overflowing joy. All the phases of Love that find expression in the process remain in their fullness in the consummatory stage, which is to say that *Hari Purusa* comprehends in Himself all the sweetness and charm of *Gauranga-Nityānanda* and *Rādhā-Krisna*,[3] *i.e.*, the two stages of

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[1]Mahendrajī, *Mahānāma* (Calcutta, : Gaurānga Press, 1918), p. 4.

[2]Tagore, *Personality*, op. cit., p. 128.

[3]Krisnadās, *Srī Chaitanya Charamrta*, op. cit., ii. 25.

synthesis reached by Him is His eternal march of Love. By the neo-Vaiṣṇavites He is called the *Mādhuryatama*—the Sweetest.

MANIFESTATION OF THE GOD-HEAD

Avatāra

We of today are perhaps apt to throw out all these theological ideologies as pure myths. But let us inquire of Śrī Jīva and his followers as to where all these statements about God's sports come from: whether they have any reality, or whether they are mere folk tales, fabricated out of pious fancy. To this their answer would be that these are all real existential facts. They are the truth par excellence. They are known through revelation or divine manifestation. Owing to the eternal will-to-communicate (*milanechhā*) the God-head descends on earth to reunite His joyful self with His created beings. These manifestations are of various kinds. They may be broadly classed under two heads: (1) individual or private manifestation, and (2) manifestation for all, *i.e.*, Incarnation (*avatāra*).

Private Manifestation.—

> Baladeva writes: Though God is one He has many aspects; though He is indivisible He becomes the object of knowledge to the wise as having substance and attributes; and as having a form and the spirit within it and though He is unmanifest He becomes manifest to His seekers through pure devotion.[1]

Man, it is said, lives in and with God always. His very innermost being is the divine within (*antaryāmī*). He dwells within every soul as the inner controller and illuminator. As the allegory of the *Śvetāśvatara Upanisad*[2] has it: Two birds of beautiful plumage resort to the same tree. They are eternal friends. One of them eats the fruit and enjoys while the other is the onlooker and giver of illumination.

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[1] *Govindabhāsya*, op. cit., p.2.

[2] IV.6.

Man lives with God and hears Him speak every moment of his life. It is due to the bondage of ignorance (*avidyā*) that he cannot see the Lord clearly. This bondage is of various kinds but it altogether 'falls off when the soul turns his face towards God when there is direct vision of the Supreme'.[1] The point to notice in this connection is that a direct vision of God is believed to be possible, and that it is said to be easy, natural and open to everybody. There is nothing miraculous about it. Those who had this vision give us the facts and truths regarding the reality of the Lord and His eternal play.

The Universal Manifestation— AVATĀRA)

The rationale of the Incarnation of God we have already suggested. Essentially it is more a need of God Himself than of man. It is, as it were, inherent in the very nature of the God-head to reveal Himself. He longs to come in touch with His loving beings and take them in His all-embracing arms. Tagore expresses this as follws; "The Vaiṣṇava religion has boldly declared that God has bound Himself to man and in that consists the greatest glory of human existence."[2] This is the most important reason of the Incarnation of the Lord.[3] All the stages the God-head (*Bhagavān Krisna*) reaches in the dialectical movement of His Love-life. He manifests again on this mundane plane. The eternal archetypal truths become the facts of history. The two histories of the life of the Absolute cross each other. *Krisna* and *Rādhā* (Being-for-self and Being-for-expression) came down in *Vrindāvana* Gokul. The 'Brilliant one' and the Eternal Bliss' (Gauranga and *Nityānanda*) revealed their charming sport in *Nadiā* and *Śāntipur.* The Lord (*Hari Purusa*), the Highest and the Best Person (*Purusottama*) appeared as Prabhu Jagad Bandhu and manifested Himself in *Murśidāvād* and *Faridpur.*[4] These are all historical personalities. They lived and dwelt on earth and walked with man. Again and again does He come down from His eternal abode in order to

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[1] Baladeva, *Govindabhāsya*, op. cit., i.3.

[2] Sādhanā, of cit., p. 115.

[3] Kriṣṇadās. *Śri Chaitanya charitāmrta,* op. cit. i. 3

[4] Saṛasvati Rādhā Raman, 'Bandhu Tattva Chandrikā' *Mahānāma* op. cit. vs. 6-7.

manifest the charm and beauty of His person. He attracts all being towards Himself so that they may realize the depth of His infinite mercy and Love and be united with Him in joy and bliss.

Certain interesting features regarding the characteristics of the divine manifestation are very carefully stressed.

1. There is no predicting when He will incarnate himself. It depends solely on His own will.[1] Or to be more accurate, even He himself does not know beforehand as to when or where He is going to manifest Himself.[2] We mentioned before that the highest God-head has given up His omniscience and related traits. In all these affairs it is the *yogamāyā*, the Divine creativity, the principle foreknowledge in this respect. The nature of his future activities is wholly undetermined except in a very general way.

It may be remarked in this connection that even if one does like to take into account the theological side of this conception one may still see how the emergence of values of outstanding importance is conceived of an wholly novel and not predetermined way. To a Vaiṣṇava all social and moral values are integrated around religious values. If the latter are indetermined, so are the former to a certain extent. It is true, however, that this concept was not considered beyond its theological context. It is only the possibility of enlargement on this notion that is suggested here. It is said that the fact of indeterminateness regarding the future makes the works on the Lord much more enjoyable and genuine than it would be otherwise.

2. When the Lord incarnates, the two realms of existence cross each other. The two histories, divine and cosmic intermingle. The two arcs eternal and temporal (cyclic) interpenetrate in such a fashion that the demarcation line between them seems to vanish. Only certain features, which are peculiar to the supernal order are believed to preserve their integrity intact in spite of the blending.

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[1] Jagad Bandu, *Harikathā* (Calcutta : Mohan Press 1935), p. 112.

[2] Kriṣṇadās, *Śrī Chaitanya Charitamrta*, op. cit., i. 14.

(a) The body of the Lord which is not made up of natural ingredients but of the essence of consciousness (*rasa*) remains just what it is even when He walks with man on earth. It continues to be "concrete bliss" (*rasaghana*) and hence non-natural and incorruptible. That we perceive His body as if it were of gross material aggregates is due to our bondage and veil of ignorance. The birth and the death of the Person of the incarnate Lord are not as they appear. He ascends and descends and His body undergoes no change or transformation whatsoever. It is only the privileged ones who know the secret.

"Never divesting myself of my essential attributes of suzerainty, that of being birthless, of being exhaustless, of being the Lord of all, I go into birth of my own free choice by planting myself in my own native nature."[1]

By the expression 'my native nature' in the above quotation is meant what we have called *yogamāyā* the Divine creativity.

(*b*) The incarnate Lord is both man and God. To believe that He is only God is as much a heresy as to take Him to be only man. By the humanity of the Lord is meant that He assumes and accepts, in order to share with mankind, human acts, volitions, ideals, sorrows, sufferings, love, joy and the like. Śrī Jīva says that the Lord has real humanity without the imperfection of the ordinary man (*aprasiddha manusyatvam*).

The essential significance of the point that He is both man and God lies in the fact that an incarnation of the Lord has two aspects: "One is a descent, the birth of God in humanity, the God-head manifesting itself in the human form and nature, the eternal incarnation; the Other is an ascent, the birth of man into the God-head, man rising into the divine nature and consciousness (*madbhāvam āgatah*); it is the being born anew in a second birth of the soul."[2]

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[1] *Śrī Bhagavad Gītā*, iv. 6. trans. Govindāchārya, Rāmānuja, *Gītābhāsya* (Madras: The Vaijayanti Press, 1898), p. 138.

[2] Aurobindo, *Essays on the Gītā*, op. cit., p.214.

That this is no mere deification of a legendary superman, is brought out by the fact that the incarnate personality of the God-head stands out as the supreme spiritual ideal of mankind, manifesting as He does the divine aspects in human nature. In and through Him the people of the world may realize the height and depth of their own possibilities and by moulding their thoughts, feelings and actions on the line of the great examplar, transfigure themselves in the likeness of the Divine. this is the real point in the conception that Lord Gauranga is both a devotee and God (*bhakta* and *Bhagavān*) in one, Prabhu Jagad Bandhu is both a teacher and the Lord (*Guru* and *Prabhu*) as held by the Vaiṣṇava and the neo-Vaiṣṇava disciples of His.

Besides these free and suprising manifestations of the Superme God-head from time to time, there are other minor incarnations whose advents are more or less regular. They come from age to age (*yuge yuge*). The primary purpose of these epochal visitations is 'to protect the virtuous and destroy the wicked and to reinstate righteousness firmly'.[1] The appropriate time and place of such occurrences are indicated by such statements as this: "Whensoever and wheresoever virtue wanes and vice waxes."[2] The significance of the expression 'to protect the virtuous' is explained by Rāmānuja in the following way : "Let they (the holy men) in their agony at not seeing Me, pine away, I grant them the privilege to be able to see Me and My doings and hold converse with Me."[3]

These regular manifestations (*yugāvatāras*) are said to be partial and often very clearly distinguished from the Full manifestations of the Supreme. The greatness of these partial ones is interpreted in the light of the need of the time and occasion for which they descend. They are numerous and variously classified. It is said that it does not make much difference in what

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[1] *Bhagavad Gītā*, iv. 8.

[2] Rāmānuja, *Gitābhāsya* trans. Govindācharya (Madras: The Vaijiayanti Press, 1898), p. 141.

[3] *Cf. Krisnadās, Śri* Chaitanya Charitāmṛta, op. cit., 3.

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[2] Rāmānuja, *Gitābhāsya* trans. Govindācharya (Madras : The Vaijiayanti Press, 1898), p. 141.

[3] *Cf. Krisnadās. Śri* Chaitanya Charitāmṛta, op. cit., 3.

name or form He is manifested, the essential thing is to take refuge in Him when He comes. It is held and taught very strongly that "in whatever way man accepts, loves and takes joy in God, in that very way God accepts, loves and takes joy in man."[1]

> The *Avatāra* (incarnation) comes to reveal the divine nature in man above his lower nature and to show what are the divine works, free, unegotistic, disinterested, impersonal, universal, full of the divine light, the divine power and the divine love. He comes as the divine personality which shall feel the consciousness of the human being and replace the limited egotistic personality, so that it shall be liberated out of ego into infinity and universality, out of birth into immortality."[2]

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[1] *Bhagavad Gitā*, iv. ii.

[2] Aurobindo, *Essays on the Gitā*, op. cit., p. 255.

CHAPTER IV

ETHICS

METAPHYSICS AND MORAL SCIENCE

Tètè-a-tètè

Let us briefly consider a few problems:

1. A moralist maintains on the basis of experience that all men are not equal. They are born with different capacities and aptitudes, in different enviornments. No two individuals are exactly identical. From the very childhood some functions are more or less developed in one than in another. One is born of a poor parent in a primitive society, another has a highly cultured heritage. These are facts, A moralist has to accept them almost as first principles. But a metaphysicial has to speculate over the reason why it is so. Why should there be so much difference? We of today will perhaps take these differences as they are and never recognize that there is any problem which requres to the solved. But to a Vedāntist this is a serious problem.

2. That there is evil and that it has to be fought is the first principle of a moralist. But a metaphysician has to tell us where it originates. This has been a problem of all metaphysicians of all ages, and the Vedāntist is no exception.

3. A moralist has no need to question whether a man is free or not, because as a matter of fact everybody acts on the assumption that he is a free actor. Nobody ever sits down to question whether he has real freedom or not. A moral theory which is based on psychological data has no reason to raise the problem. It is the task of a metaphysician to discover whether man is really free or not. This has been a perennial problem of all metaphysics.

This, to a Vedāntist, is, we shall see, not a problem but *the* problem.

4. The feeling of pleasure and pain lies at the root of all human activities. Man wants to have pleasure and avoid pain. I do not know whether any psychologist can deny it. At any rate a Hindu sociologist takes it as a fact, and the question of why does not concern him. But a thorough and consistent metphysician has to answer this why. Why does man seek pleasure? We today may look to a physiologist or biologist for its answer but the Vedāntist takes upon himself the task of answering it on metaphysical ground. Why does man seek pleasure and avoid pain?

5. On the basis of the observed facts a moralist maintains that there is no single goal or ideal end that motivates all human activities. Experience simply does not warrant such an end. There are, as a matter of fact, three ends instead of one. They are *kāma, artha*[1] and *dharma:* sense pleasure, mental pleasure, and righteousness. By no Herculean effort can you subsume them under one end. They are all ends in themselves. One is not derivable from the other. Justice lies in some sort of compromise amongst them in the life of an individual as well as of a society. This is not only a problem but a menace to the whole structure of the Vedāntic metaphysics. We have seen in the previous pages that the fact of one supreme goal is the pertinent demand of Vadānta. But the moral theory does not support it. How to overcome this difficulty?

6. And last and not the least is the problem of a standard. A moralist maintains the view that there are three functions in man. One of them the emotional (*rājasic*) is superior to the appetitive (*tāmasic*) and the intellectual or virtuous (*sāttvic*) is higher than the emotional. The moralist bases his contention on the approbation and disapprobation of society. It is a question to the

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[1] I may mention again that the term *artha* has no exact English equivalent in one word. It means wealth, honor, authority, fame and all good things of practical life. The literal meaning of the term *artha* is 'use'. All things that are useful for secular well-being is *artha.*

metaphysician whether there is a real standard of all this evaluation. Are the value judgments real or conventional? Is kindness better than cruelty? If so, why? That something is better than another thing is a first principle to a moralist but it is a problem of supreme importance to the Vedāntist and to almost all the leaders of human thought.

Should a Vedāntist answer all these bewildering questions? He must, if he wishes to establish his metaphysics and at the same time accept a moral theory which is based on the study of facts. The Vedāntist can evade some of the above problems if he maintains with many Kantians or Hegelians or Anglo-Hegelians that the moral theories should be derived from metaphysics with the help of logic and no consideration need be given to the facts of experiences. The Vedāntist cannot do this because, as we repeatedly pointed out, 'experience' is his first and last court of appeal.

METAPHYSIC OF MORALITY

The above questions seem to be perplexing at first sight, but as we proceed to answer them we shall find that they are all related and the solutions of all the problems raised point towards one answer. First of all we shall answer the questions from the standpoint of the Vedānta philosophy in general and later we shall consider in particular the position of Śri Jīva Goswāmi and his school within the Vedānta.

To take up the first question, why is there so much difference between man and man? Vedāntists answer this by saying that everybody reaps the fruit of his own action. Every action that a person does creates for him a tendency (*Saṁskāra*) which inheres in him. Due to the various kinds of acts that an individual does, he acquires varieties of tendencies. They may be classified under three heads: *sāttvic, rājasic* and *tāmasic* in accordance with the way in which the original action is performed. To elucidate: the psychophysical organism of a man is made up of three constituents.

If, while a person acts, the intelligible stuff (*sattva*) of his constitution preponderates then the tendency which that action creates becomes *sāttvic* or good. While if an action is initiated by the energy stuff (*rajas*) of one's organism a *rājasic* tendency is created. And likewise if the inert or appetitive aspect of his system is predominating during his action it results in a *tāmasic* tendency (*saṁskāra*). These tendencies cling to the agent and lead him to and fro from place to palce. The essential characteristic of these tendencies is what might be called sympathetic attractions. By virtue of this attraction the tendencies drive a person to the environment of a similar kind or attract and bring close to the person the objects and individuals of analogous tendencies. This occurs in order that they (the tendencies) may work themselves out. Let us illustrate. When *A* does a kindly act of charity for *B* the act itself creates a tendency in *A*. That tendency becomes *sāttvic* because the act has been done with a virtuous motive. This tendency will continue to live with *A* as long as it does not lead *A* to some person who will show similar kindness to *A* or at any rate make *A* as happy as *A's* original act or charity made *B*. This is what is meant by a tendency working itself out. No act, not even a single stray thought of a person, can be lost, because some element or other of his organism was undoubtedly involved in it. Every little action or event is in this sense immortal. Each and every one of them lives as a tendency and since the very act of working out of a tendency is itself another act and involves other acts they keep on accumulating in a never-ending and undying series.

On the basis of a different classification these tendencies are divided into *three* groups. Like seed every individual possess some potential tendencies. They are to be worked out and the specific channel in which they will find outlet in the future is unknown except in a very general way. These hidden tendencies are called *sañchita* or 'stored'. Another group of tendencies is being worked out in the life of the person. They are called *prārabdha* or 'begun', There is still a third group of tendencies which one is now creating for his future. They will be responsible for the general shape of

his future. These tendencies are called *kriyamāṅa* or 'on the point of being created'.[1] Thus, for instance a man has money in the bank, the cheque for which he carries with him. This is similar to the accede or 'stored' tendencies. He may have money in cash which is being used now, for his needs. This is similar to the 'begun' tendencies; and lastly, if he is working now he is thereby making money which he is going to receive at the end of the working period. This is similar to the 'creating' tendencies. But our analogy with money ceases when we come to the end of our physical life, that is to say, when we die. A millionaire leaves all his wealth behind when he dies but *not* so with these tendencies. At the time of death all the tendencies of a person except those which have been already worked out in this life-time, acquire a very subtle seedform and clying to the agent, the monad who does not die. These seed tendencies drive the monad to be born again in some definite place where it has the most chance of working out some of its strongest tendencies. It is always the strongest tendencies that tend to fructify earlier. That a child is born to certain parents within a certain social and natural environment, and that it has some defnite aptitude from the very beginning—this is no accident. This is all due to its past tendencies. That within the same or similar environment one person becomes a saint while another becomes a villain is due to their own past deeds. Over the past tendencies no one has any control. But a person is free to create his future tendencies. What you are today is due to your yesterdays and what you are going to be in the coming tomorrows depends entirely on what kind of tendency you are creating in the present. A villain of today may be a saint of tomorrow. This theory of tendency (*saṁskāra*) is what we have previously called the moral aspect of the law of *karma*.

It has been said that repeated action tends to produce a habit of acting in a definite way in the future. This law governs the entire physical world. Now we find this moral law of karma which controls the activity of the psychical world. But we know that to

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[1] Śrī Rūpa Goswāmī, *Bhaktirasāmṛita Sindhu*. ed. Vidyaratna (Mursidāvād, 1880), p.17.

a Vedāntist there is no line between the psychical and the physical world. 'Nature' means to him the entire psychophysical reality. The three ultimate 'reals' are the only constituents of our body-mind and the objective world. The moral aspect of the law of *karma* then instead of becoming an additional aspect becomes a qualification of the general cosmological law of *karma*. That is to say, the cosmological and the moral aspects of the law of *karma* are not two aspects but they are one and the same. In other words, the cosmological law of *karma* is itself moral. The law that controls the universe therefore is a moral law. From the beginning to the end the three constituents function according to a moral necessity. But who is to account for this moral principle? Is it God? No, the answer is emphatically in the negative. The law is moral not in the sense that a morally good God has superimposed this law on Nature. It is the infinite number of monads that accounts for this moral nature of the cosmic principle. Nature therefore exists exclusively for the monads. That the law of Nature is moral does not mean that it is kind or good or merciful. It means that Nature is stern, just, austere, honest. If you are a virtuous person and no one in the world recognizes you to be so, the law of Nature will make possible your reward here or hereafter in the lives to come. Nature will create circumstances to repay you for any sacrifice that you might have made. And so also on the other side, if you are a dishonest person and even become successful in hiding all your sins from the eyes of the world, the law of Nature will make possible your punishment here or hereafter in your future lives. Nature will create circumstances to measure out your due for whatever wrong you might have committed. This is what is meant by saying that the law of *karma* is moral. The whole process of Nature is meant for the monads so that their innumerable tendencies may find adequate fruition; so that they may live and develop and work out their destiny.

The process of Nature is not only meant for the monads; its very possibility is dependent on the monads. The process would be impossible if it were not for the tendencies that are created by the monads. Their relationship is so intimate that one lives only for the other. At the end of one cycle when nature goes back

to the state of equilibrium, then monads cannot do anything. But each of them has innumerable tendencies still to be fructified. With all these tendencies all the monads remain dormant in the world-soul in the form of a very subtle seed-life. There they sleep throughout the night of creation. In the dawn the equilibrium of nature is disturbed again by the 'glance' of the Lord. But the process of evolution cannot begin until the seedlife is put into it, because the real initiative according to which the process has to take place lies in the monads. In other words, the law of *karma* has no meaning when nature and the monads are apart. It acquires functional significance only when the two are associated. This is precisely the reason why the law of *karma* is said to be moral. The different stages of evolution that take place after the seed-monad is put into the 'disturbed' Nature we have discussed in a previous chapter. What we have learned now is that the process is a moral one. One stage of evolution follows another stage not simply because of the interactions between the different constituents of Nature, not merely because of its adaptation to external environment, but particularly because of the moral necessity. The organ of sight, for instance, that has evolved in the human being today is, according to this theory, due not merely to a continuous and gradual adaptation to external envioronment but because of an inner urge initiated by the tendencies of the monads. Nature brings forth an eye because there is a desire or will to see in the monad. In working out that will, however, Nature transforms and adapts itself variously. So far as the law of *karma* carries along all the past tendencies, it is analogous to the law of heredity also, with the distinction that not the tendencies of the parents but those of the previous state of a monad itself are held responsible for the continuity. Why do Nature and the infinite number of monads, it may be asked, work so harmoniously ? Why is it that for the tendencies that are actually brought about by the monads, Nature works so ceaselessly ? The anawer is simple. Because they are the twin children of the same parents. They are not alien or foreign to each other. They are the Intermediary and Secondary Power of the one Absolute Being. For the various processes of evolution and involution the Absolute Being is

responsible only in a very general sense. Speaking specifically they are mediated by His Intermediary Power. The Intermediary Power and the Secondary Power are two different things but their sympathy is due to the oneness of the source from which they both spring. The universe is a vast drama in which Nature supplies the stage and the monads are the actors. If during the play there happens to be any blunder which one likes to call evil it is the monads who are wholly responsible for it. If sometimes the *tāmasic* tendencies predominate in the greater number of the monads the resultant is bad. If the *sāttvic* tendencies preponderate the outcome is good. Between the two extremes there are infinite possibilities. All good and evil that there are within the order of Nature, be they individual, social or external, are all ultimately due to the *karma* of the monads. As one sows so one reaps and the austere law of *karma* takes care of it. This is the solution of the problem of evil.

During the last two centuries when the fetish of the exact law of the sciences haunted the imagination of the philosophers they thought that man cannot be free because all laws are mathematical and everything that will ever happen is theoretically calculable even in the first day of creation. But since the principle of indeterminancy in the quantum mechanics has come to light the philosophers have begun to feel somewhat relieved and will perhaps continue to do so for a while until the new set of phenomena crops up to upset again the set-up of modern physics. Philosophers seem to be earning their poor living on the crumbs that are falling from the physicists' table. This is one phase of the problem of freedom in European history. There has been another connected with the Augustinian-Calvinists' dogma of predestination, which has left no room for human freedom. The theologians have tackled that problem for a logn time. There has been a third trend associated with the omniscience of the Almighty. This one is more serious because it presents a dilemma. To whom to do justice, God or man ? I mention these different phases of the problem of freedom neither to solve nor to criticize but simply to point out that the history of the problem of freedom has been quite a different one in the philosophy of India. The conception

of exact laws has no hold on the Indian philosophers because the law of *karma* that governs the world is not thought to be precise or mathematical. Never the dogma of predestination has any correspondence in Hindu thought. Also the question of divine omniscience offered no problem to the Hindu thinkers. The world drama being exclusively a transaction between the monads and Nature, divine knowledge did not seem to them to have any effect on the natural destiny of man. Of course, divine omniscience still might have been a point to threaten the freedom of man but it did not attract their notice for various reasons. A careful reader of my previous chapters must have noticed some of them and will more fully realize them in the sequel. What is a real menace to the freedom of man, according to a Hindu thinker, is the law of *karma* itself, in spite of the fact that it is not exact. The precise nature of the difficulty we shall now see.

We have already shown to a certain extent that the law of *karma* leaves room for human freedom. We have seen that the law of *karma* does not entail fatalism. In our analysis of the three kinds of *karma* we recognised that as regards the 'creating' (*kriyamāna*) *karma* we are perfectly at liberty. Regarding the law of *karma* and the theory of re-incarnation (which is a corollary of the law) Swāmī Vivekānanda speaks as follows:

> It is the only hypothesis that advances the idea of the freedom of the human soul. It is the only theory that does not lay the blame of our weakness upon someone else—a common human fallacy. .....Blame none therefore for your own faults. Stand upon your own feet, and take the whole responsibility upon yourself. Say this misery that I am suffereing is of my own making, and that very fact proves that by me alone it will be unmade! That which I created I can demolish ; that which was created by another I could never have demolished. Stand up, therefore. Be bold. Be strong. Take the whole responsibility of your own lives on your own shoulders. Know that you yourself are the creator of your destiny.[1]

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[1] *Jñānayoga* (Calcutta : Udbodhana Office, 1911), pp. 185-87.

All that has been said is plausible. The law of *karma* is not a dogma or make-believe. Due to past *karma* you may be born in a palace and I in a cottage. But our future is of our own making. Success does not necessarily attend the palace. It is not the persons of distinguished pedigree that command the love and adoration of mankind. Those who shine in history very often come from obscure places. "The world is open to him who dares."

Is a man then really free when he is acting within the law of *karma* ? Let us consider. It has been admitted that according to the law of *karma* one's past is already determined but one's future is open. Undoubtedly, therefore, the body-mind and ego of the doer are also included within his past. Now, an act of choice is a single act. Its constituents cannot be separated one from another. They are not like chemical ingredients to be isolated into test-tubes. When once admitted that there are some circumstances, *e.g.* one's own ego, that determines one's action, it is meaningless to raise the question of how much of one's behavior is, and how much is not, a matter of free choice. One may just as well ask how much of the explosion is due to the powder and how much to the spark.

> The ego from which we act is itself an instrument of the action of Nature and cannot therefore be free from the control of Nature. The will of the ego is a will determined by Nature. It is a part of Nature as it has been formed in us by the sum of its past action and self modification, and by the nature in us so formed and the will in it so formed our present action also is determined.[1]

According to the moralists' analysis of the facts of social life we find that there are three ideal objects of pursuit. They are some pleasure (*kāma*), mental pleasure (*artha*) and social righteousness (*dharma*). To the philosophers who believe that morality is a normative science and has to be derived from a preconceived metaphysics, the moral ideals appear to be Truth, Beauty, and so on, and then it is easy for them to show that they

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[1]Itid, P 328

are all one. However, for whom moral science is as much *positive*[1] as physics and is to be based on the positive facts of psychology, they can see the ideals, at which actually living human beings aim. The ideals are not one but various and can be roughly put under three heads. They are hard facts and to deny them is to shut one's eyes. They are bewildering and there is no way to derive any one of them from the other. The best that can be expected is some sort of mutual concession.

As to why this is so is the first question the Vedāntist asks and then answers. These facts are what they are because the very constituents that go to make up our organism are three and consequently the ends they seek are three. *Tamas* or inert stuff seeks sense pleasure. *Rajas* strives to realize wealth, honor, prestige and the *sattva* looks for harmony and justice. Because the three ultimate ingredients are not derivable from each other the ideals towards which they point have to remain incompatible. These moral ideals lead us nowhere. They are fantastic, for they never can be realized, and that is so because they (the ideals) have no warrant in reality.

Let us take up sense pleasure first. It has been already said that they are never to be satisfied. A lustful man satisfies his lust, but does he ever come to its end ? Never, because such is the character of *tāmasic* desires. Consider the second ideal, accumulation of wealth and prestige and the like. We acquire and acquire and are tired of acquiring. The desires keep on accelerating never to be quenched. It is like adding fuel to fire all the time or, as the Hindus are fond of saying, 'putting melted butter into flames'. We chase the horizon which we never catch. Let us consider the third ideal, that of social justice. Is there any end to it ? What is justice ? We have already discovered its nature. When in a society every person does his own duty sincerely and thoroughly, then justice prevails. But is there any end to its approximation ? Can a society be perfect ? A society cannot be a perfect one unless all its individual

[1] The sharp line between 'positive' and 'normative' science does not exist in Indian thought. It seems to be a difference of degree.

members are perfect; but can the individual be perfect as long as he has a number of ideals to pursue? Supposing somehow he becomes perfect, does the society then remain a moral society? The very existence of morality depends on the fact that there are unrealized ideals. When every individual has acquired all he wants the society will cease to be a moral society. Even if we admit that by some miracle society will continue to be moral, there is no way to escape the last day. No organization in nature can be everlasting according to Vedāntic cosmology at any rate. The whole Nature will some day complete its cycle and go back to the equilibrium state; time's arrow will cease and with it all perfect societies!

This then is the reason why moral ideals are fantastic. They keep us going, to be sure, but by virtue of the very fact that they never come true. They cannot come true because they have no justification in reality. What are they? They are creations of our own imagination. We are dissatisfied with our present situation; we create some utopia, set up some ideals and place them in front of us to get at in the future. If by chance we attain to some of our ideals they at once cease to be ideals and we have to further project newer ones to keep us moving. Can there be a final goal in such a procedure? Never, not unless some unforeseen change takes place in the very constitution of human society. This is the ultimate paradox of moral life.

Is there a remedy? Not within the realm of morality. We have to go beyond. Before we find out where it is, let us once more seek, more profoundly, the rationale of the moral paradox. The first step toward cure is the adequate diagnosis of the ailments.

Why is it that the pursuit of our moral ideals is like chasing the horizon? It is due to *three* facts:

1. We are always dissatisfied with our present.

2. We live in a time-series where we can project our present fancy into the future. Those fancies are again created with the help of past memories. In other words, therefore, our time- series has past, present and future.

3. Our projected ideals are not warranted by the reality. That is to say, they are the net of our own weaving and have no justification in the nature of reality itself.

The cure, then, lies in finding another ideal that remedies those defects. Is there such a one?

Undoubtedly there is, according to the Vedānta philosophy. It is the realization of our own true being, our own native freedom in the image of God. This realization is a state of perfect blessedness in which not even an iota of pain exists to discontent us. Our true spirit lives in eternity (Time IV), where our everyday distinction between the past, present and future lapses. We have already discovered that the true spiritual monad transcends the cyclic order on Natural time (Time I and Time II). More of it we shall learn presently. This ideal of our eternal self is not a fantasy. It is already perfect and exists in the very nature of reality. It is part and parcel of the Ultimate Perfection. It has to be discovered.

Before we pass on to the consideration of process of its discovery we must answer the last question regarding the standard whereby we are justified in saying that *sattva* is better than *tamas*—just is better than unjust. We have just found that standard—it is the true and genuine ideal; the realization of our spiritual self. This is the standard of all value judgments. But how, it will be asked, can the standard ideal which is supposed to be in the trans-natural realm of existence serve as a criterion of value of things that are obviously in the natural order? We answer: It can, because the eternal order and the cosmic order are not utterly bifurcated. Between Time II and Time IV there is Time III. With the monads eternity has invaded the natural order and has become intermingled with it. The progress of a monad is a process from Time II to Time IV through Time III. We transcend nature through nature. "We have to climb to it through nature. "We have to climb to it through the *sattva*; but we attain to it only when we get beyond *sattva*; we reach out to it from the ego, but only reach it by leaving the ego.[1] In other words, we have to acquire moral excellence

[1] Aurobindo, *Essays on the Gitā*, op., p. 327.

as much as is possible within the natural order before the gate of eternity will be open to us. This is the reason why to a student of Vedānta moral goodness is the requisite of foremost importance. He must have harmony and poise of character. Only *sattva* can give it. That is why *sāttvic* qualities are the essential and most highly desirable ones. They are the best. *Tāmasic* or appetitive desires do not lead us anywhere. They are least desirable. They should be eliminated as much as possible. *Rajasic* qualities lie midway. They may be good if we can use them for *sattva*. They are bad if used to accelerate the sense pleasures. *Rajas* should, therefore, always be kept under control. Thus we see that it is the only one standard of self-realization or the 'tendence of soul' in the language of Socrates, that makes all value-judgments meaningful. If a man did not have this double nature— a higher and a lower self, a true and pseudo ego—then all judgments of right and wrong, of best and worst, would cease to have any metaphysical significance. They would be purely conventional, not even pragmatic, for, even pragmatic value, it seems to me, demands that there should be an *actual* ideal. As Professor Hocking expresses it, 'Pragmatism requires a non-pragmatic truth'.[1]

MORAL AND SPIRITUAL

When we have realized the unrealness of our everyday ideals and have turned our attention to the true and the only ideal of self-realization, we have transcended the domain of 'morality' and ascended the sphere of 'spirituality'. The main point of distinction between the moral ideal and the spiritual ideal consists in the fact that the latter, unlike the former, is already actual. Paradoxically, spiritual pursuit is an act of actualization of an actuality, and therein lies, perhaps more paradoxically, the fulfilment of all our idealized ideals. This is what the Upaniṣads are trying to say in the well-known dictum: "Thou art That." You are already perfect, know that and you well have it. This is the truth which St. Paul

[1] *The Types of Philosophy*, op. cit., p. 164.

labored to tell us by saying, "He hath chosen us in Him before the foundation of the world."[1] We hear Śiśurāja Mahendrajī, a mystic of our own time pray:

> When, O Merciful, Thou wilt transform me
> Back in my true home, shall I serve Thee
> With devotion, love and eternal body;
> To worship at Thy feet for eternity.[2]

Many quotations can be cited from the utterances of great seers of all religions to substantiate it as a fact of genuine spiritual experience that man has a hidden self which already belongs to an eternally perfect order, and this, I believe, is the core of all religions. Here, and not in Humanism, lies the basis on which a true brotherhood of mankind is to be founded. This is the secret of true democracy, for, on no other basis can it be shown that two men are alike. Equality lies in the spirit and there only. Neither in Nature nor in society is there unity. But to proceed.

This fourth ideal, or what we call the true ideal, is called *moksa* or liberation. This is so called because one cannot attain it unless one liberates oneself from the delusion of the pseudo-ideals. The attainment of liberation is the attainment of true freedom. Adam lost paradise; in Christ's crucifixion it was regained.

We saw that the moralist has three ideals. Now he adds another to his list for whether he approves of it or not he has to accept the fact that Vedāntists are members of society and they want liberation. The moralist has now *four* ideals: *dharma, artha, kāma* and *moksa*. These four words are well-known to every Hindu. They are called 'The Group of Four' (*chaturvarga*). It may be noticed that these 'Four ends' correspond very closely to the four dimensions of reality sketched before. This is one of the many instances to indicate how integrated the whole system is.

But our moralist is still intent on compromise. Sukrāchārya, one

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[1] *Ephesians* 1 : 4.

[2] *Mahānāma* (Calcutta : Śri Gaurānga Press, 1928), p.46.

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[2] *Mahānāma* (Calcutta : Śri Gaurānga Press, 1928), p.46.

of the greatest of the sociologists, writes: "Let no one try to get *moksa* (liberation) without trying to acquire the other three, and let him constantly follow the path of *moksa* without discarding the other three (*dharma, artha* and *kāma*)"[1]. Accordingly, therefore, it is maintained by the moralist that an individual's life is to be divided into four periods, of which the first period is to be meant for probation and preparation, the second and the third periods for the realization of the first, second and third ideals and the fourth period should be saved for the cultivation of the spiritual goal. These four divisions of Hindu life are known as *āśramas.* One can observe the extent to which the moralist compromises in order to keep the social order in a harmonious state.

But the metaphysicians ae radical. All the thinkers of the major systems of philosophy recognized the peculiarity of the 'Fourth ideal' and they all discovered that it is qualitatively different from the rest. Compromise, says a metaphysican, is all right within the realm of practical activities but we, the seekers of ultimate truth cannot be contented with the makeshift of moralists. And hence all the metaphysicians started their inquiry with one ideal, 'liberation'. The first thought of a Hindu philosophical treatise is this: the world is full of misery, the only joy lies in liberation. How to avoid this misery and attain that supreme bliss? Herein lies the root of the much criticized pessimism of the Hindu philosophers. In the first place, before condemning it, one has no reason to overlook the desperate compromise of the moralist. One should also not forget that the actual functioning of the Hindu life had been more in accordance with the moralist's theory of compromise. In the second place, let us enquire as to what is wrong with the pessimism of the metaphysician. They have stated the truth and that is I presume, what netaphysicians must do. The world is full of misery—by this statement is not meant that there is no pleasure in eating a good meal or listening to a symphony orchestra. What is intended is that all the ideals that we pursue

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[1] *Sukraniti,* iii. 4-5, trans. B.K. Sarkar, Vol. XIII of *The sacred Books of the Hindus* (Allāhābād, paṇini Office, 1914), p. 102. Sukra, Kauṭilya, Yājñavalkya, Nārada, Brihaspati, Kātyāyana are the outstanding ones of the hosts of Hindu sociologists.

within the limitation of our worldly career appear under critical analysis to be full of contradictions and paradoxes. They are inconsistent and incoherent and ultimately unreal. The only ideal worth pursuing therefore is liberation. This position might be called pessimistic, in case liberation was unattainable. But they are all optimistic and make a unanimous declaration about the fact that liberation is attainable even here in this life. One becomes perfectly free when all the seeds of his *karma,* which are the cause of bondage, are burnt down. And this can and does take place if only one strives for it. Instances are cited from history by the metaphysicians to point out the great ones who actually liberated themselves in their lifetime. If this is not optimism, one wants to know what is. Furthermore, and finally, when we come to Śrī Jīva Goswāmī we marvel at the boldness and consistency in his philosophy in throwing aside even the fourth ideal of liberation and establishing the 'Fifth' one (*pañchama*) still beyond. He thereby brings about a transformation of the older optimism and pessimism into a new 'agapism', to borrow a coined term of Charles Peirce, for, that fifth goal is nothing but *preman*—Love with capital letters. Let us see now, how that came about.

THE NATURE OF REALIZATION AND THE FIFTH END

So far all that has been said is granted by all Vedāntists. Śrī Jīva simply inherits it from his tradition and accepts it, but not without an adequate analysis. After a critical exposition of the characteristic finality of liberation in his 'treatise on love' (*priti sandarbha*) Śrī jīva sums up by citing a quotation from the *Śrīmad Bhāgavata* as follows: "And of these ends liberation (*moksa*) alone is admitted to be the final and supreme goal, for the other three are ever subject to the fear to Time."[1] Then he stops for a while and ponders. He says that this being established, let us consider the issue more profoundly.

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[1]IV. 22. 35.

Before we actually state what Śrī Jīva discovered by further reflection, we shall consider a while why Śrī Jīva stopped to ponder over the issue while other great Vedāntists, Śaṅkara, for instance, did not even conceive of speculating beyond the fourth end. In order to understand clearly just what troubled Śrī jīva in this particular point, we shall indulge in recapitulating very briefly some of those ideas of his that we have touched upon previously in our chapter on Theology. As before, we shall try to see Śrī jīva in contrast to Śaṇkara.

The fourth end we have just reached from the moral side through the criticism of the moral ends. Its precise nature, however, must follow from the metaphysical side. That is to say, the definite character of liberation has to be derived from the ultimate nature of man and God and their relationship. According to Śaṇkara there is no difference whatever between man and God in the final analysis. They are perfectly identical. The egoistical personality of man is illusory. When this illusory personality is transcended man becomes what he reallly is—one with the universal consciousness which is Impersonal and Absolute. The experience of this oneness is liberation, which is the final end. Śrī jīva agrees with Śaṅkara without much hesitation, but he does not stop there, because in his metaphysics, as we observed before, the ultimate nature of man is not impersonality. That there is a vain personlaity and it has to be transcended Śrī Jīva also believes but that transcendence does not constitute the final stage. He has to reach his true personality which sits high on the throne beyond the impersonality. The impersonal self forms a 'halo' as it were around his true self. Corresponding to these three aspects of the innermost nature of man we found Śrī Jīva discovering three aspects of the life of the Absolute Being Himself. We discussed them previously under the heading 'Trinity'. *Paramātmā*, the world-soul, the third person of the Trinity, is involved in the affairs of the world. The Absolute *par excellence*, the second person Impersonal, immovable, immutable lies beyond the world-soul. Śaṅkara stops here. But Śrī jīva goes a step beyond. It is the *Bhagavān Krisna*, the supreme God who is the First Person and the Highest Person : the *Purusottama*. If this analysis and correspondence between

man and God is true, as Śrī Jīva believes it to be, then the nature of supreme realization of Śrī Jīva can never be identical with that of Śaṇkara and Śrī Jīva has enough reason to ponder a while when he sums up his discussion on the fourth ideal of liberation.

For Śaṇkara, liberation means simply freedom from bondage. This is a negative definition but Śaṇkara would not say a single affirmative word about it. We should not fail to see the consistency of Śaṇkara's thought. For him, Absolute Consciousness is static and bondage is illusory. When the illusion ceases the static Being shines alone in its solemn quietness. Say not a word, Śaṇkara would warn us, break not the silence, be quiet and steady like the "flame of a candle in a windless room".

But Śrī Jīva is not ready to listen to Śaṇkara's warning. What is freedom, he thinks, if you have not demonstrated it ? He would say : if you are liberated, move freely, dance freely, sing freely, and then I shall know and you also shall know that you are free. We must notice how consistent Śrī Jīva is. The Absolute Being, according to his conception, is a dynamic Personality. He moves, He dances, He plays on his eternal flute. He grows. He flows forth. Due to the exuberance of joy and fullness of perfection He expands. If you have become one with the Absolute Being, contends Śrī Jīva, then demonstrate it by growing with Him.

After pondering, Śrī Jīva writes : Literation is comprised of two stages, a stage of homogeneity and a stage of differentiation.[1] The latter comes after the former. The latter is a developed state of the former. If it is a state of differentiation, the śaṅkarites would say that one is then going downwards, but Śri Jīva would say that one is going upwards. Śaṅkara would not see how the experience of a state of differentiation could possibily be going up, the stage of homogeneity being what it is, static and final. Śri Jīva cannot see how it can be otherwise, the Absolute Being being what He is, namely a dynamic Personality. Both Śaṅkara and Śri Jīva say

[1] *Prītisandarbha*, ed. P. Goswāmī (Navadvīpa, Vaiṣṇava Pāṛa 1930), p. 32.

that the Absolute Being is a perfectly free Being. But to Śaṅkara freedom has only one side—the negative side; it means freedom from bondage, freedom from darkness, freedom from ignorance. Śaṅkara can express his view by a single sentence—the Absolute is free from *māyā*. To Śri Jīva, on the other hand, freedom has two sides and its positive side is of more importance than the negative one. To him freedom means freedom in movement, freedom in fullest life, freedom in eternal joy. He, too, can express his view by a single sentence: the Absolute Being is free in *Love*.

This is precisely the reason why Śri Jīva thinks that after the stage of homogeneity there begins a new life of differentiation within the love-life of the supreme God-head. If one wants to remain contented in the homogeneous stage of liberation one has not unlocked the highest mystery, because the great sectet of one's true personality lies beyond one's impersonal state.

The question now arises as to how to unlock the mystery and actualize that utmost possibility of ours. Let us first see how we come to achieve our lower personality. The copy may help us to find the original. The point now is how do I come to know myself. I am born and brought up within a family. My mother fondles me with affection and I respond to her. In that response I begin to realize something or what it is to be a son. I know myself as a son because of my mother. One knows oneself to be a brother, friend and father in one's response to one's brother, friend and son, respectively. A mother is born when a child is born. A wife is born when a husband is born. A woman knows herself to be a daughter, friend, wife and mother in her relationship to a mother, friend, husband and child. What constitutes the personality of a woman? Nothing but the sum total of these social relationships and ultimate responses. This is what we have called our lower personality. What then is the higher personality? We know, according to Śri Jīva, it is a spiritual unit of consciousness, a unity of will-to-be, will-to-know and will-to-love. The different relationships and responses that are manifested on the lower plane are nothing but the various facets of that unity of being. How to realize that unity? The process is just the same. 'As above, so

below'. One has to discover some person in relation to whom one can respond not only as daughter or friend or mother or wife but as all of these combined, fully and completely. If one such single person can be found to whom I can dedicate my whole being in its absolute entirety, I can actualize my utmost possibility, the inner core of my being, my true personality. Analogy can teach us this much. But analogy cannot tell us whether there is any hope of finding such a person who would be the end-all and be-all of my life, particularly after I am liberated from the bondage of *karma*. Apparently it does not appear to be so, because the liberated state is a state of detachment from all relationships and oneness with the Absolute Being who is purely impersonal. So the Śaṅkarites give up that hope. Such hope according to them belongs to the moral order. But not so with Śrī Jīva and his followers. For they know that the calmness of the Absolute is the silent gate-way to the *Goloka*—the sweet abode of the supreme God-head: Śrī Kriṣṇa. And it is in the complete self-commitment to that supreme Person in all-absorbing Love that the hope of realizing our true personality is going to be fulfilled.

It is necessary to recall here what we have said before about the sweet activity of the Lord in His eternal abode. We say how in the process of the dialectical movement of love the God-head realizes himself by separating Himself from Himself a Being-for-self and Being-for-expression (*Krisna* and *Rādhā*) and then uniting again. The sweet home of the Lord is the eternal archetype of all homes. There the Being-for-expression (*Rādhā*) gradually approaches the Being-for-self (*Krisna*) step by step as servant, friend, mother and wife and finally intermingles with the Lord. Now, Śrī Jīva seeks the final consummation of the second stage of liberation (*i.e.*, of differentiation) in participating in the eternal love-life of the God-head in his sweet home *Goloka*. In other words, the consummation of the stage of differentiation which begins after the stage of homogeneity, consists in sharing in the dialectical process of Love with the Lord. Here Śri Jīva finds his final end. He recognizes five steps beginning with the state of liberation. The first step is called stage of 'Calmness' (*Śānta*) when the devotee is lost in the homogeneous experience. The next step is called 'servantship' (*dāsya*) when the devotee is

servant and the Lord is master. An important point that is remarked in this connection is that when the second step is reached, the first step does not cease to exist, it lingers in the background. In other words, this servantship is the servantship of a liberated soul and not of an unliberated person. Similarly, the second step continues to linger in the background when the third step is reached, which is named 'friendship' (*sakhya*). In this step the God-head and the liberated self enter into intimate relationship. In the next stage the relation matures into that between mother and child—motherliness (*vātsalya*). The devotee loves the Lord as a mother does her child. The last step is called 'sweet' (*Madhura*) wherein the Lord and the devotee as lover and beloved are merged in the sea of delight. Śri Jīva stops here. Some of his followers continue. This movement of Love they say knows no end. The Supreme Being manifests sweeter and sweeter aspects of His in the second and third round of the dialectical process. The five steps beginning with calmness become fuller and richer. At the last, when the devotee is lost in the love of *Hari Purusa,* there emerges a new tonal quality : when the lover and the Beloved Lord remain absorbed in one another there arises an intense desire to share the same with all beings and the Love overflows. Every unit of being in that stage is called *Śiśu* (child) and the sweetest experience that arises from the sport of the children with the Supreme Lord as their Prince is called *Śiśu bhāva.*

> A transformation of *antahkarana* (inner self) takes place in devotion. This transformation is wrought gradually. The life of devotion has an inner history and development of its own. The finite throbbing pulse gives itself up to the surrounding expressions of the delight current and realizes a greater and more expansive being in this course. ...The little self of ours in wise passiveness feels itself placed in an enveloping and all pervasive consciousness. Feeling the immanence of bliss the seeker gives up himself totally and completely. Every modification of mental being then acqures a new colouring and meaning.... Everything appears delightful.[1]

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[1] Sircar, *The System of Vedāntic Thought and Culture,* op. cit., p. 224.

Śaṅkara thinks that in the state of liberation the self is completely lost. But Śri Jīva believes that it still retains its identity much as a piece of iron does when thrown into glowing flames. With Jacob Boehme Śri Jīva would say, "In such a manner is the soul set in the Deity, the Deity penetrateth through the soul and dwelleth in it, yet the soul doth not comprehend the Deity but the Deity comprehendeth the soul but doth not alter it from being a soul but only giveth it the Divine source of the Majesty."[1]

Thus in 'Love' Bengal Vaiṣṇavism finds its final goal. Bengal school calls it the 'Fifth End' (*Pañchama Purusārtha*). This love-experience it says is *Tūriyātīta* beyond even the fourth dimension of reality. Since the time of Śri Jīva 'Fifth End' is used as a technical term in the vast literatures of the Vaiṣṇavites of Bengal.

In the Vaiṣṇava Vedānta the Supreme God-head (*Bhagaván*) is an eternally sportive Being. He is always new and His experiences are always new (*nitya nūtana*). Owing to the agency of *yogamāyā*[2] or divine creativity He even does not know what is going to come next. As we observed before, there are two orders of existence: divine and cosmic. The latter moves in a circle, but the former is eternally creative and newer and newer values emerge from itl These two processes we have called two life-histories of God-head. They are due to the Primary and Secondary Power of the Lord. The Intermediary Power, that is to say, the individual monads belong to each in due term. The monad's real home is in the higher arc but he has descended to the lower, where he has *three* possible states of existence: (1) He may forget the higher arc and become natural. (2) He may remember it and try to reach there. He then becomes a devotee (*bhakta*). (3) He reaches his true home and dwells in God. This time he is a lover (*premic*). In the first place, he moves in circles and all his ideals are illusory: In the second place, he has his true ideal and his growth is real. In the third place, he has exhaustd all his possibilities as a monad.

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[1] 'The threefold life of Man', *The Works of Jacob Boehme*, Vol. II. (London: M. Richardson, Paternoster Row), vi. 88, 68.

[2] Supra, Part II, Chep. iv.

He is now a liberated spirit (*gopi*). But that he has no possibility left does not mean that he turns into a stone ; instead, he is infinitely more active and his evergrowing experiences add to its richness every second even unforeseeingly. The fact is due to his being on with God in the higher arc of divine creativity. The apparent contradiction is due to the different nature of *possibility.* Let us illustrate the point.

Let us imagine that a husband and a wife who loved each other very dearly became isolated from each other owing to some strange circumstances and are forced to live apart for a long time, separated by sea. Each tries to reach the other. After strenuous efforts of, say, a quarter of a century, they succeeded in coming close to each other and then lived together happily for another quarter of a century. Now, the differences between the actuality and possibility of their lives in the first quarter and in the second are considerable. The natures of their hopes and expectations in the two periods of their lives are quite unlike one another. In the first quarter the woman, who was already a loving wife, was trying to actualize her actual wifehood. All her memories, her strivings and anticipations during the period of separation were meaningful only in relation to that one ideal goal which is already actual. Then when she has attained her long-looked-for object we may say very justly that her possibilities are completely achieved. There can never be any other ideal in her life in which her total personality will be involved save the one which she has already attained, namely the love of her husband. But this statement in no way means that she has no chance of experiencing a thousand and other happy things in life in the capacity of a good wife of her husband. But the nature of her memories and anticipations and ideals are quite different in this second period of unification from what they were in the first period of separation.

Bhajana : DISCIPLINE AND DEDICATION

Our treatment of the philosophy of Vaiṣṇava Vedānta will remain sadly incomplete if we do not add a few words regarding the practical disciplines that lead to the ultimate goal. All schools of Vedānta insist on certain disciplines and daily practice of

meditation. These practices are usually called *bhajana* by the Vaiṣṇavas. The true significance of *bhajana* is two-fold; it connotes self-discipline as well as self-consecration. The reason for this seems to lie in the fact that consecration of the self to the will of God is believed to be not possible until one has attained the realization of his true self; and conversely, such realization is considered to be not possible until the self has been dedicated to the service of God. The two facts are the two aspects of the one process of growth. *Bhajana,* therefore, means the practice of the 'tending' of the soul in worship. The character of this worship changes as the devotee approaches the Lord; that is to say, the culminating stages of *bhajana* are in many respects different from the initial stages. Śrī Jīva devotes two complete volumes: discourses on Devotion (*bhaktisandarbha*) and the discourses on Love (*prītisandarbha*) to the consideration of the definitions, differences, conditions and characters of *bhajana.*

The first and the foremost requirement of a devotee is that he must possess a clean and chaste character. Baladeva says that a neophyte must possess the following virtues: aversion to worldly objects, purity of mind, fondness to take part in spiritual discourses, devotedness and quietness of disposition.[1]

Nine different ways of the 'tending' of the soul (*bhajana*) have been formulated by the Śrīmad Bhāgavata. Śrī Jīva treats all of them very minutely and they are named nine ways of devotion (*nava-vidhā bhakti*). In spite of the fact that they are all important and illuminating, space does not permit me to enter into the discussion of them. I shall say a few words on one of those ways of meditation, the one on which very special stress is laid by all the Vaiṣṇavas and particularly of Bengal school of Śrī Jīva. This way is called *nāma-saṅkirtana,* chanting of the holy name.

The Lord is said to have a thousand names and any one of them is considered to be just as good as any other to invoke Him. Baladeva goes so far as to say that *all* words are the names of the Lord.[2] Nevertheless certain specific names have attained great

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[1] *Govindabhāsya* i. 1.

[2] Baladeva, *Govindabhāsya* i. L.

prominence and power due to the fact that they have been used and taught by the great ones. With the coming of some great *avatāra* or incarnation, such as Rāma, Gaurānga or Jagad Bandhu, some forgotten *nāma* has found recognition and also new *names* have been added to the list. All the 'names' of the Lord have profound philosophical significance as will be some-what clearer when I try to interpret two or three of them. The devotee is supposed to let his mind dwell on the significance of the *nāma* while he either repeats it alone in silence or chants it loudly in chorus with certain musical instruments.

One of the most important of the holy names of the Lord which had been recognized since the day of the Upaniṣad consists of *three* letters which can be expressed in English as *AUM*. The first letter 'A' means *Brahmā*, the second letter 'U' means *Visnu* and the third letter 'M' means *Śiva*. These are the three names of the three aspects of the Lord. These three aspects are explained in the following way by Professor Rādhākrishnan :

> The one God creates as *Brahmā*, redeems as *Visnu* and judges as *Śiva*. These represent the three stages of the plan, the process and the perfection. The source from which all things come, the spring by which they are sustained and the good into which they enter are one. God loves us, creates us and rules us. Creation, redemption and judgment are different names for the fact of God.

This sacred word *AUM* has hundreds of different interpretations. Practically a considerable portion of certain Upaniṣads such as *Chāndogya* and *Mandukya* are devoted to the analysis of these three mystic letters.[1]

Lord Gaurānga demonstrated the infinite potency of *Harināma*. The word *HARI* literally means 'one who steals our heart.' The devotees add two other holy names of the two Incarnation of the God-head, namely *Rāma* and *Krisna*, with the word *HARI* and

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[1] For a very profound treatment of the meaning of *AUM* see Dās, Bhagavan, *Pranavavāda, and The science of Peace* (London : Theosophical Publishing Society, 1904).

chant them as follows: *"Hare Krisna, Hare Krisna, Krisna Krisna Hare Hare, Hare Rāma Hare Rāma, Rāma Rāma Hare Hare"*. Space does not permit me to go into the interpretation of these words. It may be noted that these names and the definite order of their arrangement have philosophical value and great devotional significance. This name is well-known as *Tāraka Brahma nāma*, the holy name of the Lord the Deliverer. The devotees of the neo-Vaiṣṇava Order add three other different 'names' to the word *HARI* and use them in their daily prayer in the following order: *"Hari purusa Jagad Bandhu Mahāuddhārana"*. I take the liberty of explicating very briefly some of the significances of the above words which is called *Mahānāma*, or the great name. It will be of interest to discover that a complete philosophy lies hidden behind those mystic words.

HARI. It is a name of the Lord. The devotee is asked to conceive of the Lord when praying under the name *Hari* in the following way: "Conceive *HARI* as the self-consciousness of God and the entire Universal Consciousness as His subconsciousness. Realize *HARI* as the centre of all life and the embodiment of all Love and Beauty."[1]

Purusha. It indicates a specific relationship between the worshipper and his Lord. It is explained thus.

> What kind of relation should there be to give us the fullest possible realization of His Perfect Bliss? The relation between master and servant, between mother and child, between a boy and his playmates, between husband and wife— the sum total and the essence of all these relationships, plus something more which is inexpressible by language constitutes the relation indicated by the term Puruṣa.[2]

Jagad Bandhu. It is really the name of an incarnate personality of the Lord. Literally it means the friend of the world. "The word

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[1] Brahmachārī, 'A New World Saviour's Message', op. cit., pp. 235-39

[2] *Ibid*

Jagad Bandhu means the one who eternally binds all these beings together by the tie of the Transcendental Divine Love."[1]

Mahāudhārana. This is really a compound of two words, *Mahā* and *Uddhārana.* First, the second word is explained; in contrast with liberation.

> *Udhārana* begins after salvation (liberation). We are said to have liberation when we free ourselves from bondage, when we realize our identity with the soul. Liberation is negative in its essence. It means getting rid of limitations. *Uddhārana* means something beyond that. It is positive realization of *HARI.* It is the enjoyment of God in His family circle. Who constitutes this family of God? Each unit of being, each unit of consciousness. Herein lies the significance of *Mahā* which means all-inclusive.[1]

Thus we see that within those few words the essentials of the system of philosophy we expounded lie hidden in a nutshell. This is the nature of almost all holy 'nāma'. That is why they are called 'seed-formula' (*vījamantra*). Sometimes the Vaiṣṇava devotees get together and chant those holy names for days and days together without stopping. It is well to know that the last one I just explained is being continually chanted even now in a town called Faridpur in Bengal for the last seventeen years without a second's cessation. This continuous chanting is believed to be broadcasting a spiritual power which is good for the uplift of all the monads, including those who perform it. Many such disciplines which have more or less spiritual justification are practised by the Vedāntists of different schools. This I say chiefly to indicate that the system of philosophy we have presented in our essay is not only speculative thought but a very concrete and vitally functioning religion of the people..

One very important aspect of the religion of the Vaiṣṇava devotee I have failed to mention in its proper place. It is the theory

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[1] *Ibid.*

[1] *Ibid.*

of grace (*krpā*),[1] The first 'turning of the devotees' face' towards the Lord is believed to be utterly dependent on the grace of God. God is pictured as "an eternal beggar waiting for the opening of the door that He may enter into the darkness and illumine the whole horizon of our being as with a lightning flash."[2] Baladeva writes that "if the Lord had not the quality of showing special grace, then all His other attributes, however great, would not have been attractive to mankind and would not have evoked devotion and love towards Him."

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[1]For a very able exposition of the India's religion of grace *see* R. Otto, *India's Religion of Grace and Christianity* (New York: The Macmillan Co., 1930). Dr. Otto, however, does not seem to be acquainted with the philosophy here presented.

[2]Rādhākrishnan, *An Idealist View of Life*, op. cit., p. 335.

[3] *Govindabhāsya* ii. 1. 36.

CONCLUSION

We have come to a point where we can close our rather lengthy essay. No one possibly is more keenly aware than myself of my inadequacy to handle such a profound subject, which has not infrequently been declared by the depotees as "too deep for wrods' or 'too sublime for Expressions'. My task has been a more or less historical presentation of the subject matter. I have tried to do it with as much logicality as I command. I tried to be objective though at times, I know, I failed. I have said what Śaṅkara thought, what Rāmānuja thought and what Śrī Jīva thought, and why they did so. I have not passed any judgment. But if I am permitted to make a concluding judgment I would say that the synthesis of Śrī Jīva Goswāmī seems to me to be very harmonious, consistent and thorough. His comprehension and treatment of the different dimensions of Upaniṣadic reality are well balanced and perfectly controlled by profound sobriety of judgment. In his attempt to reconcile he has gone further than both his predecessors and has discovered some deeper truth which both of them failed to see clearly.

Lest it is thought that I am not at all aware of the defects of this system I shall suggest only one point of criticism. One, I consider is enough since that one is sufficiently fatal to break down the whole structure. Not only the philosophy of Śrī Jīva but the very edifice of the Vedānta philosophy is founded only on one pillar: consciousness (*Chaitanya*). It is on the basis of a very definite theory of consciousness that the whole monument is constructed. If that theory is denied or proved to be erroneous then the entire system falls to the gound. Here I am not attempting to bring out those points of criticism because they are easy and obvious. Any student of the history of philosophy knows that there are a hundred and one ways in which the Vedānta theory of consciousness can be criticized. Nevertheless I am led to believe that not a single of those criticisms would be conclusive enough to withstand counter criticism.

After I have heard all possible charges brought against the system of thought here presented I shall be inclined to say only this: The Vedānta philosophy still stands and stands like a colossal pyramid. In its inner consistency, in its integration, in its comprehensiveness, in its completeness, it stands as one of the marvellous creations of human genius. Its defect will not prevent it from being an object of joy and adoration any more than the cold robs the Himalayas of its grandeur and beauty.

In the introductory chapter of his *Gavinda Bhāsya*, Baladeva summarizes his philosophy differently by one sentence: God, nonads, Nature, Time and the law of *karma* are the five eternal categories (*tattva*). These five given, the universe is explained. Perhaps we should add one more, the one that integrates them all and that has a long history of a few millenniums. Years before the Christian era began, Varuṇa, a seer of the Taittīrīa Upaniṣad, spoke to Bhrigu, his son:

From Joy the world is born
By Joy it is sustained
Towards Joy it gravitates
Unto Joy it enters.

Again today, even in the twentieth century, we hear the same song in the same rhythm and tune. The devotees sing with Śiśurāja Mahendrajī:

Be in Joy, Be in Joy, Be in Joy!
Ye sisters and brothers of the world of Joy!
Behold! the Prince of Joy, Most charmingly Sweet,
The Lord 'Bandhu Hari', the Giver of Joy[1]

Joy and nothing but this is the alpha and omega of the Vaiṣṇava Vedānta and religion.

Jai Jagad Bandhu Hari! Hari Bol!!

Prem (Love) *Ānanda* (Joy) *Śānti* (Peace)

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[1] *Mahānāma*, op. cit., p. 107.

APPENDIX

Appreciation of Mahanambrata Brahmachari in U.S.A.

(Press Report, Announcement, Letter & Congratulation)

World Fellowship of Faiths in Chicago, U.S.A.

"Recently a very picturesque (for monastic dress), quite unusual and very significant young monk from India travelled 15,000 miles to address the World's Fellowship of Faiths. We have seen a good deal of him and we admire him sincerely. We do not know of any youngman who has yet come to us from India, who represents what he does.

He delivered a very masterful and unusual address at a great meeting of our World's Fellowship of Faiths on October 2, 1933. He is again to address us on Sunday evening, October 29, at the Peoples' Church where he will have an audience of between two and three thousand people and will appear on the same programme as John Dewey (most eminent philosopher of America).

Remarks of Prof. Charles W. Morris, Department of Philosophy, University of Chicago under whom Srimad Mahanambrata Brahmachari worked as student and obtained Ph. D.

It was my good fortune to have Dr. Mahanambrata Brahmachari as a student at the University of Chicago for a number of years, and, as his adviser, I came into close contact with him as a person.

I respect very highly the keeness of his mind, the conscientious thoroughness of his scholarship, his high moral integrity, and the purity of the depths which feed and sustain his endeavors.

Dr. Brahmachari possesses the personal and cultural equipment for a significant interpenetration of the philosophical and cultural activities of the East and West. In his work for the Doctorate which the University conferred upon him showed his effectiveness as a scholar; before University classes and public audiences he has shown that he is an effective teacher and speaker. I hope very much that he will find himself in a position in which he can make effective use of his abilities and resources.

I may add that I do not speak for myself alone in these matters. All of the members of the Department who worked with Dr. Brahmachari formed a high opinion of his work and person, and we all wish him well in entering upon new spheres of activity.

Mr. Charles W. Gilkey of the University of Chicago wrote to his friends about Dr. Brahmachari:

> Mahanambrata Brahmachari came to Chicago in 1933 as a Hindu monk of the Vaishnava Order, to represent that Order at the World Fellowship of Faiths held here at the time of the Century of Progress Exposition. He has remained with us at the University ever since as a candidate for the degree of Ph. D. —which he received at our August Convocation in 1937.
>
> During these four years Dr. Brahmachari has become a familiar and beloved figure on our quadrangles. Partly through the picture-squeness of his monstic costume, and far more through the winsomeness of his personality, the keenness of his mind, the catholicity of his point of view, and not the least his deeply religious spirit, he has commended himself to our confidence and affection in an unusual degree. Before our own students and other audiences under widely various auspices outside of the University, he has helped us to understand better, not only the distinctive practices and beliefs of his own Order and faith, but the complex life of India and the large part which religion plays in it.
>
> Before returning to India, Dr. Brahmachari is visiting various American cities both east and west, desiring to become better acquainted with American life at close

range. It is a pleasure for Mrs. Gilkey and me to commend him to our friends in these cities, and through them to any groups who may be interested in the matters on which Dr. Brahmachari has proved himself competent to speak.

Mr Charles F. Weller, General Executive of the World Fellowship of Faiths and Editor, "World Fellowship", announcement made by on the eve of Dr. Brahmachajiji's lecture tour to Eastern U.S.A.: A unique opportunity to hear a 'different' type of lecture is avilable during the next few months to Churches, Clubs, and similar Organisations.

A Hindu Monk who recently received the Doctorate of Philosophy at the University of Chicago, now has time to give authentic talks about India, in the few months remaining before his return by February 2, 1939 to his native land. Dr. Mahanambrata Brahmachary is a Hindu Monk of the Vaishnava Order, which like Christianity, believes in the 'Father-hood of God' and the 'Brotherhood of man'. He became a monk when 17 years of age and lived in a Hindu Monstery for 13 years observing the various vows and disciplines.

While in his native country he studied for 6 years in the Indian Asram school especializing in Sanskrit Literature, Grammar, and Logic. In 1928 he received the B.A. degree with honours from the Calcutta University and in 1930 stood 1st in M.A. in Sanskrit, a Gold Medal and Rs. 100 were awarded to him, and in 1932 he got a second M.A. degree in Western Philosophy and received similar prize from the University.

He was sent to Chicago in 1933 as a delegate to represent his 'Order' in the first 'World Fellowship of Faiths' (or the 2nd Religious Congress of the World) held during the Centrury of Progress.

In 1936 he was sent to London, England to take part in the 3rd 'International World Fellowship Assembly'.

Returning to Chicago, he completed his studies at the Meadvile Theological- Seminary and the University of Chicago, receiving a Ph. D. in Philosophy from the latter Institution in 1937.

He has contributed to various Magazines, both Indian and American. While in India, he was the Editor of a Bengali-Religious

Quarterly. He is sympathetic with non-violent movement of Mahatma Gandhi, whom he knows personally.
He always wears his native costumes which is distinctive of the Monastic order. He is a member of Sri-Angan Monastery and Vice-President of the Mahanam Mission, Faridpur, Bengal, India. He is an interested speaker, well read, and a keen observer of Western Civilisation. His major purpose in giving these lectures is to help in creating a more friendly understanding and appreciation between Eastern and Western Civilisation.

The following are the topics upon which he is prepared to talk.

1. Monastic Life in India.
2. Hindu Home Life.
3. Womanhood of India.
4. God in Human Experience.
5. Significance of Prayer.
6. Finding God in Every day-living.
7. Caste System in Hindu Society.
8. Yoga Philosophy and Oriental Mysticism
9. Ideals of a Hindu Life.

Mr. Gertude H. Williams, General Secretary, the International Fellowship Movement announced before Dr. Brahmachariji's lecture tour to New England, Washington, Philadelphia, Marryland, Wooster, Virginia, North Carolina, South Carolina, Georgia, Texas, Alabama etc.:

> "Dr. Mahanambrata Brahmachari, M.A., Ph.D., came to Chicago in 1933, to take part in the First World Fellowship of Faiths. Since then, he has worked as an International World Fellowship Secretary. He has lectured in many of the leading American cities on India's ideals, customs, history, philosophy and religion. At present, as the Secretary of the intercultural Committee of the International Fellowship Movement he is on a lecture tour to different parts of this country.
> He carries with him a truly charming Oriental atmoshphere. He is always dressed in a long white Swadeshi (homespun) robe. Over this he wears a turban

and prayer shawl (Namabali)—both of them yellow-with Sanskrit prayer of his monastery stamped upon them in red.

He is a venerable personality marked by simplicity and great sincerity. He is "Nobly spiritual, truly scholarly, unselfishly devoted to human service, sane, competent, witty and eloquent in depicting India's conditions and contributions".

His tour in different parts of the United States as the Intercultural Secretary of the International Fellowship Movement is bound to be of great significance in the promotion of better intercultural co-operation and understanding. He is noted for his apt, brief and witty answers in open discussions.

Among the subjects on which he is specially prepared to speak are: India's Ideals—Culture; Womanhood in India; The Hindu Caste System; International Fellowship Movement; Gandhi and India To day; A New World Saviour's Message; Living by Faith, Prayer and Service; Teachings of Srikrishna-Chaitanya; Jnana Yoga, Karma Yoga and Bhakti Yoga".

Mr. Charles F. Weller's letters of congratulation to Dr. Mahanambrata Brahmachari:

I congratulate and thank you for the notably- succdessful, six months' lecture tours, under our auspices, which you recently made, from Chicago to the Pacific, north into Canada, and east to New England.

Having personally heard a number of your addresses (in Chicago, London, Los Angeles, Santa Barbara, San Francisco, New York, Massachusetts, etc.,) and having received enthusiastic reports from many of your auditors, I can say, with authority, that you have instructed and inspired a very large number of people by your able and convincing interpretations of India's contributions to the world—and by the rare tact, kindliness, modesty, wit, and profoundly spiritual discernment which you have manifested.

Since 1924, my chief colleague has been a Hindu and I have met and heard, with deeply fraternal appreciation, many eminent men and women from India. But, you have given me a larger, truer understanding of India's Caste System, Educational Methods, Family Life, Religions, Political Situation, Purposes and Leadership, Philosophies, Experiences, and Creative Ideals than I have had.

Knowing you intimately since you first came to Chicago, in 1933, on our invitation, to take part in the first World Fellowship of Faiths, I can, gladly, assure any interested inquirer that you are exceptionally well qualified—by true scholarship, by genuinely spiritual devotion, by thorough consecration to human service, and by trained experience in speaking—to address audiences of any character and any size—and to acceptably develop their intelligent appreciation of India and of World Fellowship.

I believe you are clearly called (and splendidly prepared) to render, in many countries, a nobly-great, urgently-needed service to humanity.

Mr. Charles F. Weller's letter to a Brahmachari of Mahanam Sampradaya about Dr. Mahanambrata Brahmachari :

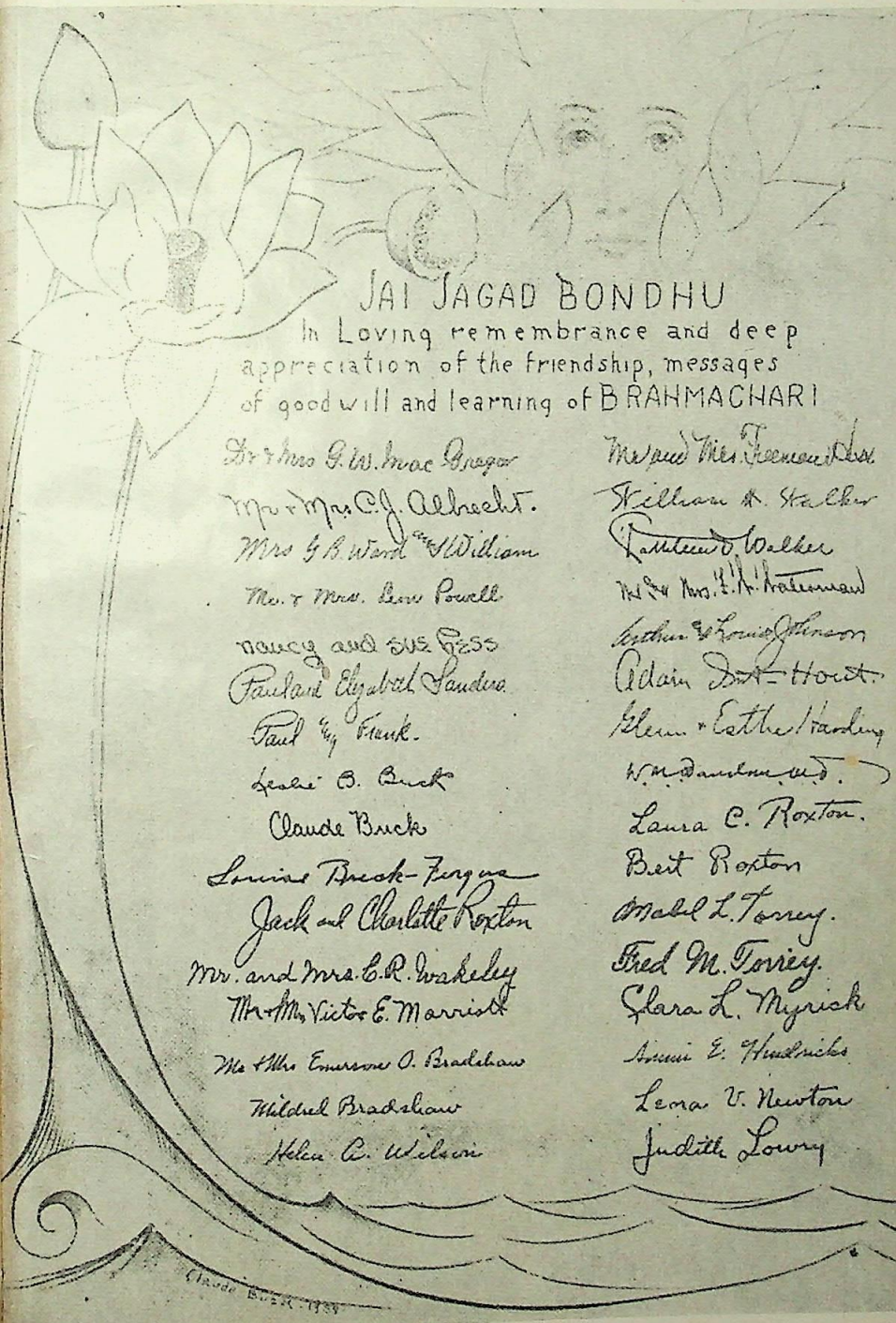
"You will be glad, I believe, to have me personally tell you about a remarkable young Hindu who has brought to 63 American cities the wisest, noblest interpretations I have ever heard of India's customs, conditions, apsirations and achievements. Now, returning to India, he brings you an intimate knowledge of America's highest ideals and the best contribution we can offer.

Dr. Mahanambrata Brahmachari, M.A. Ph. D. came, upon our invitation, to take an important part in our First World Fellowship of Faiths, at the time of Chicago's Century of Progress World's Fair, in 1933. After he won his Ph. D. Degree at the University of Chicago in August 1937, I sent him, as our International Secretary, on a goodwill lecture tour across this continent. In 63 of our leading cities, he delivered 354 addresses. He was a guest in 29

Universities and Colleges. He lectured in scores of high schools and social and civic clubs.

Personally hearing a number of these addresses, I was moved to fraternal enthusiasm by his rare combination of wisdom and wit, with quiet, modest self-assurance, large human friendliness and notably informing and inspiring oratory.

He is a monk of the Vaishnava Order. I consider him a Spiritual Leader and a Real Saint. I believe he will make nobly-outstanding contrubutions, in many lands, to an effective human consciousness of the world-wide, diversified, fraternal Oneness of All Life"



Presented to Dr Mahanambroto Brahmachary, by American Devotees & Bhaktas.